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THE FUNCTION OF LATIN IN THE HIGH-SCHOOL CURRICULUM¹

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Traditional high school subjects are being "weighed in the balance." Whether or not Latin will be "found wanting" in the curriculum of the future depends on the ability of its friends to combat the clamorous sophistry of the radicals and pragmatists in education, and the degree of resistance shown by administrators and parents against efforts to communize the curriculum.

Assistant Superintendent John L. Shouse, of Kansas City, cites the following reasons for the decreased enrolment in Latin:²

1. Some pupils have little aptitude for the study of foreign languages, just as there are some who . . . should not enrol for pure mathematics, for a particular science, or for music. Opinions vary widely as to the number who can study a foreign language with profit: some say ten to fifteen per cent; others say eighty-five to ninety per cent will not find their time better spent in any other line.

2. So many people talk against Latin. Many of those who advise against it have no personal knowledge of its values. Not infrequently the opposition to the study of Latin is prompted by an interest in other subjects taught by the objectors.

¹ Read at the annual meeting of the Classical Association of the Middle West and South, Nashville, Tenn., March 25, 1937.

² John L. Shouse, Assistant Superintendent (Secondary Schools), Kansas City, Mo., "Latin in the High-School Program of Today," *School and Community*, Columbia, Mo., April, 1936.

3. Others, who from personal experience know the benefits arising from a study of Latin, are too conservative or too timid to advertise these benefits as their merits justify. The subject does not have the enthusiastic commendation from its friends that it deserves.

4. In some high schools the strongest single influence against enrolment in Latin is the attitude of the administrative officers of the school system.

5. Frequently, the subject is not as well taught as it should be.

The responsibility for the educational welfare of the pupils rests upon the administrators more than upon any other group. Teachers of Latin would have little cause for worry if all administrators entertained the views so well expressed by Mr. Shouse. In support of the subject, he says:

Whether the high school pupil is preparing for work requiring broad technical training or is to engage in pursuits requiring no formal training beyond the high school, the enriched vocabulary, the ability to appreciate and to make nice distinctions in the use of English, the enlarged store of worthwhile ideas and the improved mental habits that are the inevitable results of good work in Latin are outcomes that justify keeping the subject in the high-school program of today.

It is not reasonable to expect accurate thinking by people who cannot make nice distinctions in the use of words. This ability is not innate, it is the result of careful, painstaking training. While a knowledge of Latin may not be an indispensable element of a broad and accurate vocabulary, it is certain that no other high-school subject makes so great a contribution to such a vocabulary.¹

I confess a certain lack of sympathy with those educationists who pursue a narrow policy of propagandizing and proselyting for the sake of putting across their pet schemes to the detriment of certain recognized educational values. Such men not only bring discredit to the cause of modern education and delay progress, but, what is more to the point, bring home the realization that the administration of our schools should be entrusted only to men of the broadest sympathies and understanding and professional integrity.

If I may cite an example of misguided propaganda, more than a decade ago what appeared to be a whispering campaign was launched to discredit Latin. Someone said, "Ten years from now

¹ *Op. cit.*

there will be no Latin taught in the high schools." Every now and then during the decade these ominous words have emanated from mouths of the various self-elected prophets. We may draw our conclusions as to the clarity of their vision and the sincerity of their gift of prophecy from the solemn fact that those ten years are now up and Latin is far from dead. While we have no reliable figures for the country as a whole of the number of children studying Latin, the enrolment has not fallen off to such an extent as many believe. There are certain sections where the losses are severe, but in Michigan the actual loss in North Central schools during the years 1930-35 was only 5.8 per cent. In all other public schools of Michigan there was a gain of 33 per cent in the number of pupils studying Latin.

Another illustration of this sort is that of a certain professional educator who in addressing a meeting of modern-language teachers referred in a disparaging way to a Latin teacher of his own school days. "I hate that teacher yet," he said. We do not doubt the truth of his statement, but question his wisdom in making Latin a public scapegoat for personal prejudice, and pity his imperviousness to the friendly warmth and sunshine of a liberalizing education. Is there one among us who may not at some time have had a similar unhappy experience with some unsympathetic teacher? And not in every instance has that person been a Latin teacher.

To those who assert that Latin should be studied only by those who are going to college, we may say there are many capable boys and girls who will never go to college, while many dull will go. The day is past when the subject is to be set up as a hurdle to be leaped over by a few survivors. Latin is a very democratic subject, and through its many practical values prepares pupils for more intelligent living, whether they go to college or not.

We need not dwell upon the cataclysmic upheavals that have taken place within our generation. Economic, political, and social changes, shifts in population, immigration from European countries, war, crime, the depression with its accompanying unemployment, the mechanization of industry, compulsory education with its resultant invasion of our public schools by hordes of the dull and mediocre—all of these cyclonic movements, the signifi-

cance of which we do not yet fully understand, present such a challenge to civilization as to lead men like H. G. Wells to exclaim, it is a "race between education and catastrophe." We are constantly facing some new peril. History should teach us that there is danger in moving too fast, that those ages are the safest which have their roots firmly imbedded in a constitutional past. Those who take pride in pointing out the weaknesses of traditionalism, conservatism, authoritarianism, and the like, should be reminded that while they may trim the roots of a tree, they may not cut off the tap root. It is human beings, however, with whom we are dealing, and we like to think that we have advanced, biologically at least, several stages beyond that of a tree. The human individual carries his entire organism with him wherever he goes. Separation from his past is inconceivable; he must take his roots with him if he wishes to survive.

Teachers of Latin have given no little thought during the past twenty years to the education of the masses. Having lived with these masses for a quarter of a century and taught their children, I feel qualified to be one of their spokesmen. I have grown to have a genuine affection for these people and sincerely believe they have a right to the best that education has to offer. We should work, therefore, not so much for the preservation of a present élite, if such a class exists, as for the future advancement of all who are worthy. If we withhold from these people the privilege of studying Latin and of attaining those higher values and appreciations for which Latin stands, we are only hastening the approach of an era when peasantry and crassness and demagoguery shall dominate our educational and social world.

The course which we are offering these modern children is not the same as the one formerly required as a preparation for college. It has been modified to meet the needs of the many whose schooling ceases with high school. To this end the course is replete with meaning. Reading material is purposeful and based on classical themes, whereas formerly it consisted of meaningless, isolated sentences designed for the sole purpose of teaching grammar. The approach is functional, by which we mean that understanding of what is said is more significant than mere lip service to formal

symbolism. Grammar, therefore, is taught as a means to an end, namely, the ability to understand and appreciate what has been read. More oral use of the language is employed. More attention is given to etymology and the development of an adequate English vocabulary. More time is spent in becoming acquainted with the private life of the Roman and his environment, with his ideas of government and society and the world in which he lived. On the side of technique, we see more correlation with other high school activities and with life outside the school, a more extensive use of problem-solving situations calling for reflective thinking, and more pupil participation.

The justification of Latin in the high-school curriculum is, therefore, very largely the justification of the curriculum itself. It cuts horizontally across the objectives of organized subject-matter and carries the child who has the will to learn to ever higher levels. The newer courses of study in Latin afford a means for the attainment of certain desirable objectives in education with as little waste motion as possible. If the student gathers other information and skills and ideals on the way, so much the better. We admit that it is entirely possible to attain some of the outcomes of Latin without studying the language. Examples are the ability to spell English words of Latin derivation, some knowledge of Roman literature through translations, a general knowledge of Roman government, life, religion, and mythology through readings in English. Such draughts of knowledge, however, are bound to be diluted and polluted when they are imbibed so far from the source. We should not ask children to drink from the river when their thirst can be quenched by one cup of pure water from the spring. It is a tenet of education that we learn by doing, but we learn faster when we do certain things in a certain way.

Any course of study for high-school students must meet three qualifications:

1. Does it make due provision for personality growth? If so, it will teach responsibility to self.
2. Does it make adequate provision for the development of those attitudes that make for good citizenship? If so, it will teach responsibility to others.

3. Does it provide opportunities for progressive development of worth-while knowledge, skills, and appreciation? If so, the program will be so framed as to encourage the maximum of intellectual advancement within the limitations of the pupil's capacity.

No one subject can be set up that will teach any one of these qualities apart from the other two. Conversely, any program for the individual student which neglects any one of these three qualifications is inadequate. Opinions would probably differ as to which of the three should be emphasized at the present time, although it is clear that the trend is in the direction of increased emphasis upon the social phases of life. State and city revisions of curricula are, in fact, making the social sciences the core. Well-rounded character development, however, implies a *pari passu* progress along all three lines—in personality, in social responsibility, and in intellectual achievement.

During the past few decades, while we have been passing through a transitional stage of adjustment to a totally new situation, it was inevitable that certain trends should appear in education.

First, we have been obliged to relinquish the standards of scholarship which were formerly required of all who were planning to enter college. Courses of study in general have been modified to meet the needs of the masses. In some quarters it is becoming more and more difficult for a boy or girl who intends to enter a profession to secure his foundation in his local high school where classes are crowded with pupils of inferior ability. A board of education, frequently provincial, will not pay a teacher to teach a handful of boys and girls who wish to go on to higher levels of achievement. I speak neither as antagonist to the new education nor as a protagonist for a vertical curriculum, but rather as one who has been interested in the building of high-school courses in Latin that will be more suitable for teaching children representing a wide range of abilities and interests.

A second trend is an almost imperceptible shift away from individual character-building objectives to social objectives, or, if you prefer, from individuality to uniformity. Individuality has little encouragement in the presence of disapproval and ridicule. It requires courage to be different from others. In the new edu-

cation we see all courses of study more or less tinged with the generally accepted idea that the individual must conform to the mores of the group, that he must suppress those tendencies which set him apart from his fellows or mark him as peculiar and anti-social. We still have far to go before we arrive at the place where personality is respected, although we have made some progress in that direction. Personality grows in a wholesome manner when there are opportunities for self-expression in an environment unhampered by specious notions of conduct. How often do we hear such remarks as these? "What's the use of being honest?" "Where is that going to get you?" "It's all right if you can get away with it." "Why live up to the rules when others do not?"—and the like. All of these remarks are indicative of a mind untrained in truthfulness and courage. The cultured mind is willing and able to face reality. The habit of precision in thinking and linguistic expression marks the essential difference between the savage and the educated man: the one is inevitably a fibber, the other loves the truth for its own sake. The curriculum needs those subjects which not only encourage but demand accuracy in thinking and expression. It is exactly here that Latin makes its greatest contribution to one's mind and character. What seems in the beginning to be a moral problem often turns out to be an intellectual problem. If we can solve the latter we feel quite safe in saying that the former is more than half solved.

If Latin is to maintain its place in the new nation-wide movement for curriculum revision, we teachers of Latin must play an active, constructive, and leading part in the movement. The times call for courageous action. We must be represented on committees and participate in building the new curricula. We must gain the confidence of those educationists who are now in the saddle and guarantee that the high-school curricula make due provision for those principles of education which we defend. If we are obliged to compromise for the time being, we should remember that we are confronted by a condition, not a theory, and we shall at least have the satisfaction of knowing that our voices have been heard.

While the subject will keep the valid objectives of the older methods, it will consciously add several which under the older

method were left to automatic transfer. It is obvious, then, that the new program demands specially trained teachers with superior qualifications; for the goal cannot be extensively attained unless the teacher is equipped to teach. Practically every person who has a pronounced antipathy to the subject traces his prejudice either to some unfriendly teacher who failed to arouse the will to learn, or to some ambitious teacher who proceeded too rapidly.

We need to come to some agreement in regard to the question—How many should study Latin? Since Latin calls for independent study and demands ability to see relationships and the ability to do accurate thinking on a relatively high level, it is clear that the subject must not be required of everybody. However, the enrolment should be much larger than it is at the present time. If we place more emphasis upon specific activities involving problem-solving, with each day's goal in sight and attainable by all except those of the lowest ability level, there is no reason why many more pupils may not profit by the study of Latin.

We need to know also the answer to the question—How many should continue the study of Latin for three or four years? Latin is a sequential subject. We have made the subject worth while when it is studied for only one or two years, but obviously still richer values remain for those who pursue the subject on higher levels when the pupils are released from much of the routine work relating to the mastery of grammar and elementary sentence structure. Then it is that they become acquainted with some of the masters of Roman literature—with Cicero, Ovid, Vergil, Catullus, Horace, and others. Only then is literary appreciation possible. Teachers who have followed their pupils through three or four years of Latin fully realize the contribution of this more advanced study to the pupils' new appreciation of literary values. However, no matter how important we may regard literary appreciation, which is purely passive, it is insignificant in comparison with the newly acquired mastery of vocabulary and the power to express forceful and consecutive ideas in adequate English. The relation of vocabulary to success in life would be apparent

even if it had not been proved scientifically by Johnson O'Connor.⁴

The charge has been made against the newer education that we are neglecting the superior children. We must admit that this is true if we overdo exploration in horizontal fields to the neglect of vertical progress. The principle of the major in high school subjects is sound when combined with a reasonable amount of exploration. The present trend toward the restriction of Latin in the curriculum to two years is a distinct loss in democratic education especially for those who are interested in maintaining high standards of linguistic and literary expression; and also for those who will be executives in the business world, and leaders in government, law, medicine, and journalism. These groups are entitled to the very best educational instrumentalities that education has to offer. We are violating the basic principle of democracy when we withhold from the superior group the training to which it is entitled. Only recently have we given any serious thought to the problem of educating bright children. Educational literature is devoted very largely to the urgent problem of educating the dull, the dull normal, and the average individual, which is inevitable, considering the immensity of the experiment in educating the masses. Probably less than 10 per cent of recent pedagogical literature is concerned with the education of bright pupils. One noteworthy effort in this direction is a book entitled *Educating Superior Students*.⁵ After reading this book we are convinced that the day has not passed when America needs constructive leadership. We are left with the feeling that as important as it is to teach appreciations, there can be no progress beyond a mediocre level unless we also develop the power of expression in the realm of thought. In this connection William Feather, nationally known publisher and columnist, says in an article written for the *Atlantic Monthly*:

⁴ Johnson O'Connor, "Vocabulary and Success," *Atlantic Monthly*, February, 1934, 160.

⁵ *Educating Superior Students, Co-operative Studies Carried on Under the Auspices of the Association of First Assistants in the High Schools of the City of New York*, edited by Helen Louise Cohen and Nancy G. Coryell: New York, American Book Company (1935).

I have contended for a long time that the serious writer who wants reader response and action can get better results by confining his output to such magazines as the *Atlantic Monthly*, *Harper's*, and the *American Mercury* than he can from the *Saturday Evening Post*, *Collier's*, or *Liberty*, with their ten-fold circulation. It is likewise true, in my opinion, that a well-written timely letter in the *Herald Tribune* or in the *New York Times* creates more stir among people who count than a full-page blast in a whole chain of newspapers.

Believe it or not, there are only about 250,000 people in the whole United States whose opinion is important in matters of grave concern. As these people go, so go the others. The thinking of these people starts the ball rolling. It never rolls until they start it.

The mass of people read exclusively for entertainment. They read the vituperative outbursts of Hearst in the same frame of mind that they read Dorothy Dix. They will read nothing that isn't easy to read or entertaining.⁶

Mr. Feather has made out a good case for literary leadership, and his article also shows that appreciation on the part of the consumer falls far short of the mark when literary style is neglected. If we really believe that the present trend toward appreciations is a step in the right direction, we should also realize that the curve of progress in appreciations very soon trails off to a horizontal level where further progress ceases unless it is accompanied by adequate training in literary expression. It is becoming increasingly more apparent that there is little correlation between the ability to read English and the ability to speak or write English. If this correlation existed, a literate nation such as ours would be a nation of literary producers. I hesitate to say how many of the American people are able to write the articles which they can read, or use their reading vocabulary in conversation, but I am confident that the percentage is negligible.

Mr. Feather's point of view is in striking contrast to that of Will Durant as presented in an article published in the *Saturday Evening Post* about a year ago under the title, "What Education Is of Most Worth?"⁷ Mr. Durant would direct all education toward three general objectives: The control of life through health, character, intelligence, and technology; the enjoyment of

⁶ William Feather, "The Pull of the Printed Word," *Atlantic Monthly*, May, 1936.

⁷ Will Durant, "What Education Is of Most Worth?" *Saturday Evening Post*, April 11, 1936.

life through friendship, nature, literature, and art; and the understanding of life through history, science, religion, and philosophy. We are impressed by the comprehensiveness of Durant's objectives and we even grow enthusiastic when he adds:

Two processes constitute education and unite in it: in the one, the race transmits to the growing individual technics, morals, and art; in the other, the individual applies this inheritance to the development of his capacities and the adornment of his life. In proportion as he absorbs this legacy he is transformed from an animal into a man, from a savage into a citizen. . . . Education is the projecting of life—the enrichment of the individual by the heritage of the race. Let this vital process of transmission and absorption be interrupted for half a century, and civilization would end; our grandchildren would be more primitive than savages.

After we have read Durant's program by which he hopes to attain his objectives, we conclude that while he has many good ideas about education, he can lay no honest claim to being an educator. If you will read the article again you will discover that his program of activities is built largely upon passive appreciation. The sections dealing with "The Enjoyment of Life" and "The Understanding of Life," are interesting reading in that they elaborate the values to be derived from an appreciation of literature; but he fails to see that understanding and enjoyment soon come to an end without the concomitant power of expression, although he himself is a past master of vocabulary and style and confesses that he "studied Latin and Greek for seven years and taught them for four."

His antagonism to foreign languages is undoubtedly due to the formal procedures in vogue in his day; as he says, "I found some moments of pleasure in them, but many hours of unnatural syntactic pain." Had the functional approach and the literary method been in style then as it is today, who knows but what Will Durant with his native talent might have become one of the creative writers whose works he would have us admire—a literary sun shedding its own brilliance rather than a literary planet with its borrowed light?

We are impressed by the profound depth of thought, the logical style and wealth of expression of British writers, lecturers, and

statesmen who have been bred in the classics, and we are beginning to wonder if the time is not ripe when we should graduate from "Middletown" or "Main Street." If we are to make further progress both in appreciation and creativeness in secondary education, we must give increased attention to the education of the capable, without diminishing our efforts for the masses. In terms of the curriculum, boards of education and administrators must be willing to offer advanced courses for smaller classes, regardless of cost. To make it possible for capable students to continue with advanced Latin the practice now followed in many school systems of permitting its substitution for English literature should be followed. Interference from legislative groups should be discountenanced. Only teachers of superior professional and cultural qualifications should be employed.

In conclusion we submit several suggestions of a practical nature which may serve to strengthen the position of Latin in the high school curriculum:

1. That steps be taken in all states which have not already done so to bring about the discard of the blanket certificate and to secure certification of teachers on the basis of ability to teach a group of subjects at a certain age level.
2. That teachers of courses in methods in secondary Latin be urged to familiarize their students with the best courses of study in Latin in various states and cities and include some training in curriculum revision. We need to widen the range of materials and teaching procedures in order to meet the needs of groups of pupils who differ widely in ability.
3. That definite action be taken on the part of both colleges and high schools in closing the gap that exists between those institutions to the disadvantage of the student. The University of Michigan has taken a step in this direction by the publication of its *Articulation of High-School Studies with Freshman Courses in the University*.
4. That we recognize the function of foreign languages as stated in Goal Number Seven" of the "Purposes and General Goals of Public Education in Michigan":

To provide training in the specialized and professional services which are requisite for society. The valuable and useful accumulation described as "the social inheritance" must be preserved and transmitted from generation to generation. Through research and experimentation this inheritance should be increased. Society must have the services of persons specially equipped in the preservation and further development of the knowledge, skills, and techniques vital to the advancement of society as a whole.

5. That adequate provision be made for superior students in the general scheme of the curriculum. To this end advanced courses should be offered whenever they are feasible. In every school that represents a fair cross-section of society, there is a certain number of superior children who will some day be intellectual leaders. For these the curriculum must not only be enriched, but it must also provide progressive sequential subject-matter. Foreign languages are especially well adapted to this end since they are truly sequential.

6. Where conditions permit, the exploratory feature of foreign languages should be given a place in the eighth grade—in the ninth grade if Latin is not begun until the tenth grade. Many junior high schools now offer courses in general language as an exploratory study. The practice is especially significant at this level, before the pupils have developed pronounced tendencies in the direction of differentiation, in securing articulation with subjects subsequently followed, and correlation with other high school activities.

7. That the study of Latin be recognized for the excellent opportunities which it affords in the development of desirable personality traits. Not only does the literature abound in examples of loyalty to standards of right living and the courage to act, but the mastery of the subject encourages growth in habits of perseverance, accuracy in thinking, precision of expression, and suspense in judgment.

8. That we recognize the value of foreign-language study as an aid to clear enunciation. All the foreign languages studied in high school make a greater demand on the organs of speech, especially the tip of the tongue, than does English; for English is proverbially

articulated in a slovenly fashion. Clear articulation is a recognized characteristic of linguists. For the attainment of this end constant oral practice in the use of the language is essential.

9. There are many who now include among the objectives of foreign language study the growth of an altruistic and sympathetic attitude toward foreign peoples through a first-hand knowledge of their literature. Obviously it is impossible to know the languages of all foreign nations, but there are so many common elements in Latin, German, French, and Spanish that a knowledge of any one of them adds to one's understanding of Western European civilization.⁸

10. That we recognize foreign languages as instruments contributing to the attainment of the social objective in education. In a democratic society the social phase of education demands emphasis, but an emphasis of a different kind than it is now receiving. The primary aim in the study of any foreign language is the development of ability to read and understand, interpret and appreciate the language. The reading material that is best adapted to the attainment of such an aim will provide the necessary cultural background by giving information on the life, customs, and civilization of the people through its literature. Foreign languages are, therefore, social sciences in the true sense of the term.

⁸ Cf. Eugene Tavenner, *CLASSICAL JOURNAL*, Editorials, April, 1936 and October, 1936.

THE STONES USED IN THE CONSTRUCTION AND DECORATION OF ANCIENT ROME

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Rome is indeed the eternal city for all who are interested in the progress and history of man and nations. One's first entrance into this new-old capital of the world must give him such a thrill as can never again be quite equaled, and yet from personal experience I know that the fifteenth return is quite as moving, though in a different way.

One's first sight of the *Torre Selce* out on the *Via Appia*, or of *Minerva Medica* within the modern city, or the great section of the Wall of Servius close beside the train in the station yard makes him realize that he is back in the ancient world.

Across the piazza are the ruins of the enormous but beautiful Baths of Diocletian. All around him the remains of early times are so numerous that he cannot go a block or scarcely a step without finding some link to the distant past, provided of course he has eyes that see.

I lived for a year or two, for example, in our palazzo on the Quirinal Hill before my attention was called to the fact that it had been built on the site of a late church, which in turn had been built over the ancient temple, in the ruins of which was discovered the marble "Flute Boy" that is now one of the treasures of the National Museum.

The attractions immediately at hand were so absorbing and numerous that for four or five years I gave no more than a thought to the broken walls of brick and concrete in a sheep pasture beside the tram line a few miles south of Rome. When I did finally visit it, I found it had been a country villa so extensive that merely

what is now left of it above ground is called *La Città*, "the city."

Years of residence never prevented my feeling a delightful surprise each time I discovered near at hand or far away, high or low, always visible or long-concealed, remains of the great civilization of ancient Rome.

A wheat field to the north, beside the Flammian Way, yielded valuable stones and glass, and I picked up at the very center of the well-swept *Piazza Venezia* at the foot of the Capitoline a large slab of *corallina* from the Greek island of Scyrus.

No other spot on earth has ever had such a quantity and variety of marbles as adorned Rome at the time of its triumph and luxury. No stone was too unworkable, no quarry too difficult of access, no sea too dangerous, no distance too great for the Roman traders seeking material for the decoration of the public and private buildings of the city.

There were to be seen over a hundred and ten principal types of stones and perhaps a thousand varieties. During the years in which I "spelled 'home' with a capital R" I collected two hundred and seventy-five varieties and as many more interesting duplicates. The thrill of finding these enlivened the joy of those happy years and they now add greatly to the interest of my students by enabling them better to visualize and understand the undying past.

The first settlers on the hills of the Tiber found in the Tarpean Rock immediately at hand the tufa they used in their buildings. *Tufa* is a volcanic conglomerate of small stones, cinders, and ashes, having the general color of gray with suggestions of red or yellow. It is without beauty and cannot be polished, and is so porous that my six-inch block has absorbed at one time 357 grams of water, equal to 25.5 per cent of its volume. A piece that lay over two thousand years in the Wall of Servius Tullius still shows clearly the marks of the tool that shaped it. Tufa is affected in only the slightest degree by either heat or moisture and consequently is almost indestructible except by breaking. Of course freezing would utterly shatter it, but it does not ordinarily freeze in Rome.

Tufa was used in great squared blocks in the earliest walls on the Palatine, in the Regia of Numa, in the Capitoline citadel, in the Mamertine prison, the Temple of Jupiter Stator, and Cicero's

beloved villa at Tusculum. It was in veins of this that the catacombs were excavated outside the city.

The next material employed was *peperino*, a stone similar to tufa. It is the product of the action of hot water on volcanic cinders and ashes, mixed with which are minute black or blue scoriae, whence comes the name, "pepper stone."

This was found in the Alban district and was used in building the *Cloaca Maxima*, the Claudian Aqueduct, and the Temple of Antoninus and Faustina. The most honorable use to which it was ever put was in the sarcophagus of Cornelius Scipio Barbatus.

The Roman *travertine* is of a whitish cream color and quite porous. When first quarried it is easily worked, but exposure to the air hardens it and it becomes strong enough to bear a great weight. It is, however, seriously affected by fire. Spared this ignominy, travertine is very durable, as is shown by the present condition of the blocks in the Colosseum.

It was brought in antiquity from near the Sulphur Springs between Rome and Tivoli, from quarries that produced over 5,000,000 cubic yards of it.¹ As single stones are known to have weighed as much as twenty-five tons, the difficulty of transportation must have been great.

Selce, "silex," an exceedingly hard, gray-black basaltic lava from the Alban region, was used to some extent in architecture, as is seen in the conspicuous and well-known *Torre Selce* on the *Via Appia*. Its principal use, however, was in paving streets and roads, where it has been as nearly indestructible and permanent as any material could be. In certain places it has been in more or less continuous use for two thousand years.

Not less important than ordinary stone was *pozzolana*, a gray or reddish, unsolidified sandy tufa, which, mixed with lime mortar, produced what is probably the very strongest and most durable cement ever known. Bricks laid in this are as firm as ever after centuries of exposure to the elements. A builder had no trouble in obtaining this natural material. He had only to take a donkey and a cart and shovel, go out into the country, strip off the overlying

¹ Cf. Rodolfo Lanciani, *Ruins and Excavations of Ancient Rome*: Houghton, Mifflin and Company, Boston and New York (1897), 35.

soil and load up all the pozzolana he wanted. They are still doing this and can continue for a thousand years without exhausting the supply.

Simple building materials easily found near at hand met all the requirements of the Romans down to the time of the Republic. Indeed there was nothing better to be found nearer Rome than Luna in the north, where the Carrara quarries, now perhaps the greatest center of the marble industry in all the world, seem not to have been worked until the latter part of the first century before Christ.

Marbles brought from a distance began to appear about 144 B.C.,² and in the latter part of the first century before Christ Mamurra encased the walls of his house on the Caelian Hill with them. His example began what developed into a veritable mania for ostentatious extravagance. Many years later Martial³ gives a delightful satire on this friend of Caesar, or another of the same name, whom he regards as a typical "connoozer" of art. The buildings of Rome gleamed with walls of marble, and with marble columns, pavements, and statues all imported from Greece, Asia, and Africa. Pliny,⁴ too, speaks with moral indignation of the luxury of stones as a leading folly of his time, and thinks that sumptuary laws should control the use of marbles as well as of gastronomic delicacies.

In the days of Mamurra Cicero paid \$150,000 for his house on the Palatine and that of Scaurus was valued at \$4,000,000.⁵ The craze for extravagant building resulted in a very great quantity and variety of most costly and beautiful stones being brought to Rome, which then became and always continued to be the city of marble *par excellence*. But amid such extravagance Augustus, though boasting that he had found a city of brick and made it one of marble, himself continued to live in ostentatious simplicity in a house with columns of *peperino* and a floor of common stone.

² Cf. Mary W. Porter, *What Rome Was Built With*: London and Oxford, Henry Frowde, also at New York and Toronto (1907), 4.

³ ix, 59.

⁴ *Nat. Hist.* xxxvi, 1 f.

⁵ R. Lanciani, *Ancient Rome in the Light of Recent Excavations*: Houghton, Mifflin and Company, Boston and New York (1897), 242.

The transportation of great quantities of enormous stones through the streets became so serious a source of danger that contractors were required to give security for any damage that might be done to the sewers under the streets.⁶ Such a precaution was certainly necessary when one monolith is known to have been six feet in diameter and fifty-five feet long.

Of columns alone there remain to this time nine thousand, after hundreds, perhaps thousands, have been broken up or lost or burned into lime. One should remember, too, that in medieval times the ancient marbles were ruthlessly pillaged to build and decorate palaces and churches. It has been said on good authority that with the exception of perhaps only one particular marble, *broccatello*, not one cubic foot of stone or marble was quarried for building St. Peter's.

It is almost hopeless to try to arrange all the stones accurately in the chronological order of their introduction to the city, but it has been thought that perhaps the first foreign marble brought to Rome was the strange, enigmatical *lapis niger* covering the mythical tomb of Romulus in the Forum. If that was the first, the second to be imported was one taking its name, *cipollino*, from the resemblance of its color pattern to the layers of an onion. It came from the distant island of Euboea, off the eastern coast of Greece. Then followed a veritable flood, if it may be so called, of strange, costly, rare, and beautiful stones from all parts of the world then known, fairly deluging the city and even the country far outside the walls.

In my own collection I find it difficult to make a selection from the many examples that might be mentioned, but surely attention must be called to Oriental *porphyry*, a deep, rich red, mottled with small white spots. It is found high up on a mountain in Egypt. Though exceedingly hard to quarry out and work, and presenting almost insuperable difficulties of transportation by land and by sea, this beautiful stone was used in such enormous quantities in Rome that it came to be called *lapis Romanus*. It was used for furniture, statues, sarcophagi, and innumerable columns, one of

⁶ Cf. Pliny, *Nat. Hist.* xxxvi, 2.

which, it has been estimated, would require the work of three thousand men two years to quarry, form, polish, transport, and set in place.

Another stone much prized was *serpentine*, a deep, beautiful green interspersed with large crystals of a lighter shade. It is very hard and takes a high polish. This marble was found in only one place, south of Sparta, in the central part of the Peloponnesus. It was never found in large masses, but only in the form of pebbles or small boulders. From this same region came two other valued stones, *rosso antico* and *nero antico*, "ancient red and black," both monochromes.

Oriental granite, with its bright pink felspar crystals came from Assuan, Egypt, where it was quarried as early as 1300 B.C. From the same region came *granite of the Forum*, beautifully mottled black and white. *White granite* was found in the island of Elba and furnished the great columns of the portico of the Pantheon, each four and a half feet in diameter and thirty-five in height.

Ethiopia furnished the Egyptians and the Romans with *basalt*, so called from the native name for iron, which the marble resembles in color and hardness. This was used principally for statues, of which the most famous example is the "River Nile" in the Vatican Museum.

No passing notice could do justice to *alabaster*, from Egypt and Algeria. This was esteemed so highly that it was mentioned in Latin literature oftener than any other stone. It had been used by the Egyptians for a great variety of purposes, from architecture to jars and sculpture, for thirty-five centuries before the Romans heard of it. It was produced in caves by the dripping of water holding carbonate of lime in solution. When veined the ribbons lie horizontal, parallel with the plane of deposit. Its unusual beauty results from its translucency and its soft colors ranging from pure white to honey yellow, rose pink, and bright red.

Not only was alabaster a delight to the eye, but it possessed the peculiar quality of being able to preserve the odor of perfumes more perfectly than any other material; consequently it was much used for jars. These were made in the form of flasks with very narrow necks that were sealed so thoroughly that the perfume

could be extracted only by breaking off the neck; hence the story that "Mary broke the box of precious ointment." Jars that contained perfumes two thousand years ago still retain the odors for which they were prized.

Jasper of widely different types and patterns came from Cyprus, Egypt, and especially from Sicily, which might appropriately be called the "island of jasper." One of the author's specimens was obtained with permission from a dump heap outside St. Peter's when extensive replacements were being made in the pavement of the cathedral.

From the earliest times *Parian* marble, pure white, almost transparent, with crystals larger than those of Pentelic or Carrara, was regarded as that which was best adapted for sculpture.

Pentelic, found about ten miles from Athens, had smaller crystals than Carrara and was a purer white. On long exposure to atmospheric conditions it acquires a soft, yellow tinge, as is seen in the Parthenon. The great sculptors Scopas and Praxiteles used this in their work. Cicero recorded his great admiration for statues made of it by writing,⁷ "I am greatly delighted by the Pentelic figures of Hermes with bronze heads."

Pliny remarks⁸ concerning Numidia that it produced nothing remarkable except marble and wild beasts; but what would luxurious Rome have been without lions and marbles? The rich colors of the Numidian *giallo antico*, "ancient yellow," that had many different types and patterns, softened down the severe effects of the rooms of the Roman houses, which at their best must have been cold and severe.

Not often mentioned, but certainly highly prized for its peculiar beauty, was *verde antico*, often called "Thessalian," from the province where it is found. It presents a striking appearance with a ground mass of green quite filled by larger fragments of darker green and of white. There are not fewer than twenty-four columns of this beautiful stone in the church of St. John Lateran.

One of the most popular marbles was a plain, rich Quaker-gray, *bigio*, probably secured from Greece.

Chios seems to have given to the Romans the so-called *African*

⁷ *Ad Att.* i, 8.

⁸ *Nat. Hist.* v, 3.

marble with its most interesting and striking combinations of black, gray, red, purple, coral, and white.

From the same island, the early home of sculpture, came the much used *porta santa*. It has been described as having the general appearance of raw meat. Its name, "holy door," has been given it because the door jams of the four great basilicas of Rome are made of this marble.

Corallina, the beautiful stone so appropriately named, comes from either the island of Scyrus, off the coast of Greece, or from Aleppo in Turkey. This was used in the pavement of St. Peter's.

A stone that was never popular in Rome was ancient *white and black*, in solid colors, distinctly separated and divided equally in quantity. This comes from the island of Proconnesus in the Propontus, or the Sea of Marmora, with its modern name derived from the marble quarries. This was most appropriately used in St. Peter's pavement.

Out in the Campagna some miles from Rome are the remains of an extensive villa of Septimius Bassus. Here was first found a beautiful brecciated marble with delightful combinations of clear whites, reds, yellows, and purples, *setti basi*. It comes from Scyrus, the source of *corallina* and *Africano*.

A marble showing lilac, pink, purple, and red on a ground mass of white is worthy of its name, *fior de Persico*, "peach blossom." For it the Romans were indebted to the Molossi, living in what is now Albania.

Spain contributed a fossiliferous marble of rich, dull reds, purples, yellows, and browns of great range in depth of color, all so harmonized as to give an impression similar to that of ancient cloth of gold, brocade, whence comes the name *broccatello*. Santa Maria Maggiore is rich in this.

From Phrygia came a marble, *pavonazzetto*, much used in Rome. The poets referred to it often, as they might well do, considering the unusual beauty of a white background with yellow or blue veins or spots. In spite of the fact that its quarries were separated from the sea by a hundred miles of rugged mountains, this particular marble was transported in enormous quantities in the form of great slabs and columns to decorate private and public buildings.

The Julian Basilica, Trajan's Temple, the Baths of Caracalla were resplendent with the Phrygian marble. The very litigants in the law courts walked upon priceless treasures brought hundreds of miles over land and sea.

It was only after they had imported their marbles from distant parts for a long time that the Romans turned to supplies nearer home. Augustus, for example, in his extensive building operations made much use of white *Lunense*, that is, *Carrara*. This was used also in the Temple of Jupiter on the summit of Mount Alba.

In contrast to the pure white marble of Carrara, the lower workings of the same quarry produced the bluish-gray *bardiglio*, which was also used in the Temple Jupiter on Mount Alba.

Paesina, a brown breccia, is a perfectly delightful stone coming from near Florence and deserving a greater popularity than it enjoyed. However, we can easily understand that its delicacy of color and shading was not consonant with Roman character.

The vanity of the *nouveaux riches* of ancient Rome has left a key to introduce us to a better understanding of the movements and life of their times. With self-esteem increased by their successful conquests and quite unaware of their own uncultured nature, they recognized that the Greeks had something that they themselves did not possess, and on the principle that "might makes right" they proceeded to take the things of those whom they had conquered, appropriating whatever seemed to them pleasing and desirable. They supposed that the ownership of statues and luxurious public and private buildings would show that they too were cultured and refined, but tons of rich marbles could do no more than veneer natures essentially inartistic, even though they did have the most beautiful buildings and fora upon which the sun has ever shone.

A SECOND-CENTURY CLASSICAL SCHOLAR

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Aulus Gellius, the subject of this paper, was alive and flourishing in the age of the Antonine emperors; the precise dates of his life, however, cannot be determined. Much of his active career fell in the reign of Antoninus Pius, and he died probably in the seventh decade of the second Christian century. So much, at any rate, may be inferred from the mention he makes of contemporaries who happen to be better known to posterity than he. The meagre information about his personal history must be gleaned from the one work left by his own hands, the *Noctes Atticae*.

Apparently Rome was his home.¹ Fortune favored him to the extent that he received tuition from leading teachers of his day, and his studies rendered him adept in the literatures of both Rome and Greece, *doctus "sermone utriusque linguae."* The *grammaticus* who did most to introduce him to literature was Sulpicius Apollinaris, a teacher whom he esteemed highly and whom he describes as learned above other men of his time.² Of the *rhetores* Gellius mentions Titus Castricius and Antonius Julianus as professors under whom he furthered his education. The latter, a man of Spanish birth and at the time a recognized public professor at Rome, gained the sincere appreciation of Gellius by his charming

¹ xviii, 4, 1. Undesignated references in notes and text are to the *Noctes Atticae* of Gellius. A good recent edition is, *The Attic Nights of Aulus Gellius*, With an English Translation, in three volumes, by John C. Rolfe (Loeb Classical Library): London, Heinemann, Cambridge, Harvard University Press (1927). Professor Rolfe in the Introduction to his edition gives the facts of the life of Gellius insofar as they are known and cites the places where the matter has been discussed by others. See also an article by Raymond T. Ohl, "A Littérateur in the Age of The Antonine Emperors," *Class. Wk.* xx (1927), 99-105.

² vii, 6, 12; xviii, 4, 1, *A pollinaris Sulpicius, vir in memoria nostra praeter alios doctus.*

personality and versatile learning.³ Castricius, who had won high distinction already under Hadrian, he lauds as the leading orator and teacher at Rome.⁴ To complete his education in the accepted manner, Gellius studied for a time in Greece, as young scholars, ambitious students of oratory, literature, and philosophy, had been doing for more than two centuries before him. At Athens he read Plato and Aristotle under the tutelage of Calvisius Taurus, a notable *philosophus* of the Academic persuasion.⁵ He enjoyed the friendship of leading scholars and professors as he moved freely in the midst of the cultured society at Rome and at Athens.

The era of the Antonines was in some ways a remarkable one. Materially Rome stood at the zenith of her greatness and splendor; for peace and good order prevailed, there was general security, prosperity, good government—too good, perhaps, for a benevolent paternalism left little in political and economic life to stimulate the thought and the imagination of men. Life was everywhere safe and happy. But inwardly decay was already under way, as is disclosed by existing tendencies in literature, in the moral tone of society, in religion. Literature was stagnant and writers were content with imitation. In scholarship antiquarianism was very much the mode, often descending to mere pedantry. Scholars and men of letters could do little more than bask in the glory of a golden age long past as they conscientiously labored to perpetuate a literary tradition and hand on the torch of learning. The imagination no longer soared aloft, but rather trod humbly upon the ground. The Muses had returned to their erstwhile home in the Greek-speaking lands of the East. Formal education became immensely popular, with crowds of students filling schools and lecture halls. Nor was the promotion of culture left altogether to private enterprise, for the Emperor Antoninus bestowed substantial honors and subsidies upon the professors of rhetoric and philosophy throughout his realm. "Sophists and other men of learning thronged the cities of Greece and Asia Minor and crowds of eager students, young and old, flocked to their lectures. Education had never been at so high a premium."⁶

³ I, 4, 1; xv, 1, 1; xix, 9, 2. ⁴ xiii, 22, 1. ⁵ vii, 10, 1; xvii, 20, 1; xix, 6, 2.

⁶ John W. H. Walden, *Universities of Ancient Greece*: Scribners (1909), 94 f.

Every professor of prominence, whether *rhetor* or *philosophus*, became the center of a circle of enthusiastic, often passionate, admirers. Such were the scholarly heroes at whose feet Gellius worshiped as an eager student of the classics. His *Attic Nights* affords numerous interesting glimpses into these learned circles at Rome and at Athens. Gellius was influenced not only by the men directly mentioned as teachers of his youth, but also by Cornelius Fronto, a native of Africa, then the leading *rhetor* and a sort of literary dictator at Rome. Though elderly and disabled by gout, Fronto continued to receive visits from younger scholars, who were happy to seek the company and admire the wisdom and learning of the eminent savant.⁷

With Favorinus of Arelate Gellius formed an intimate personal attachment. No other contemporary receives mention so often, for the name of Favorinus occurs in thirty-three chapters of the *Noctes*. One of the influential professors of his time, he seems to have been of a versatile genius. Historians reckon him among the *rhetoires*; his own tastes and interests also reveal that he was something of a regular sophist. The last suggestion Gellius probably would have repudiated with vigor, for he uniformly introduces his name, when he adds a title at all, as *Favorinus philosophus*; whereas several times in other connections he distinguishes rather sharply between a *sophista* and a *philosophus*, always to the disadvantage of the former.⁸ Of the philosophic creeds Favorinus professed Skepticism,⁹ and certain habits of mind in Gellius suggest a skeptical temper.¹⁰ Favorinus wrote and spoke fluent Greek and many eager devotees of the Muses were attracted to his circle. Gellius confesses that he spent whole days in this man's company, literally captivated by his eloquence, though at times puzzled to distinguish the sophist's mask from the philosopher's credo.¹¹

⁷ II, 26, 1; XIX, 10, 1.

⁸ Of Protagoras, e.g., he says: (v, 3, 7) *insincerus quidem philosophus, sed acerrimus sophistarum fuit*.

⁹ Cf. XX, 1, 9: *Scis enim solitum esse me pro disciplina sectae quam colo inquirere potius quam decernere*; also XI, 5, 5.

¹⁰ Cf. e.g., XIV, 2, 3; 25.

¹¹ XIV, 1, 1, 1-2; XVI, 3, 1.

These groups of earnest young men in the midst of a corrupt society, circling about some distinguished *philosophus* as their central sun, devoted themselves with religious zeal to the cultivation of intellectual and moral excellence. They often made the master's lecture hall resound with their applause, though this form of demonstration, as we learn, was not to the taste of all (v, 1). They looked to the *philosophus* as their monitor and adviser in all affairs of life; they might even expect to find themselves freely reprimanded in public for instances of vice or of affectation he observed in their conduct.

The learning of the time, as pursued by men like Gellius and his associates, was generally bookish and pedantic. Form more than content was their serious concern in the study of grammar, rhetoric, and logic, disciplines which flourished then especially. The most ancient writers were held in the highest esteem. Ennius to them was a greater poet than Vergil; C. Gracchus a more consummate orator than Cicero.¹² Gellius mentions but few first-century Latin writers; one notes, for example, Valerius Probus the grammarian and the elder Pliny. Of important Augustan writers Vergil alone is honored with repeated mention and citation. Horace, except for one reference for a single word, and Ovid are conspicuous by their absence. Livy is met not once, but Sallust appears in at least twenty-six chapters. The many references to Cicero and his writings reflect the rhetorical training of the author himself. Varro, the antiquarian of the Ciceronian age, and the pre-Ciceronian writers in general, Cato, Ennius, Naevius, Lucilius, the Gracchi, Claudius Quadrigarius, provided the happy hunting grounds for second-century scholars like Gellius.

The learned Fronto aimed to introduce a Latin prose style distinctly pre-Ciceronian with the result that a definite archaizing tendency was widely in evidence in writing and even to an obnoxious degree in spoken discourse.¹³ The study of etymologies was in high favor; the minutiae of grammar, syntax, and pronunciation

¹² Gellius, however, dissents from the opinion of those who contend that Gracchus was *severior, acrior ampliorque* than Cicero and seeks to refute their arguments in x, 3.

¹³ Cf. I, 10.

were often argued with a conviction worthy of a greater cause. Should someone be heard to mispronounce a word, use a word wrongly, or employ an archaic expression, a warm argument might follow on the spot, and the young scholars at the first opportunity scurried away to search their classical texts for authoritative information or illustration on the point in question. It was a common habit among them, when discussing even ordinary matters of daily experience, to illustrate the topic with ancient examples and detached sentences from philosophers or poets quite as proof texts from the Bible might be cited by religious writers and exhorters.

As stated, all our information of Gellius as well as glimpses at the learned circles of that time we owe to the single work of this scholar. *Noctes Atticae* is the neat title he chose for it. It comprised twenty books, of which the eighth is lost save for its *capitula*, or chapter summaries. The books consist of notes or essays, which range in length from a mere half-dozen lines to perhaps twice as many printed pages. The topics of the chapters are a perfect miscellany showing no sequence in arrangement either logical or chronological. In the *Praefatio* our author in fact disavows any attempt at logical disposal of subject matter. The topics treated are of infinite variety, "a hantle o'fine miscellaneous feeding." We find here information on grammar, philology, history, biography, antiquities, ethics, philosophy, natural history, medicine, religion, criticism, and other topics. Gellius has earned the lasting gratitude of later classical scholars by the many quotations he has preserved from Greek and Latin works that have since disappeared. He refers by name to two hundred and seventy-five authors and the citations appear to have been made with conscientious accuracy. He includes a number of famous tales, such as "Androclus and the Lion" (v, 14) and "Arion and the Dolphin" (xvi, 19). The latter he professes to have taken from the *Histories* of Herodotus, but a comparison of the two shows that he has freely supplied imaginary detail in order to tell a lively tale. It is worth noting that his work has won for him in subsequent ages the praise of St. Augustine, who calls him *vir elegantissimi eloquii et multae undecumque scientiae*, and of Eras-

mus, who commends him as one *qui multam etiam in noctem nos suis candidissimis illis Noctibus detineat*.¹⁴

The author describes in the *Praefatio* how he came to publish the *Noctes* and choose for them the title he did. As a student he formed the habit of making abundant and careful notes from his reading in ancient authors, the lectures of his professors, and even from conversations and discussions he overheard. When later, as a student in Greece, he found leisure time on his hands during the long winter evenings, he hit upon the interesting diversion of elaborating the contents of his notebooks into brief essays composed in readable form, in many cases framing the subject matter with some dramatic incident. The immediate purpose in compiling the *Noctes*, he tells us, was to provide reading matter for the leisure-time diversion and profit of his own children (*Praef.*, 1). His statement suggests the consistent moral and didactic purpose that inspired the *Noctes*. This aim is emphasized by the incident he tells of the well-meaning friend who offered his own pompous volume of excerpts to Gellius with the suggestion that he adorn his *Noctes* therefrom *ad libitum*. Gellius' momentary delight was doomed to speedy disappointment, for all he found was a batch of odd curiosities in no wise consonant with his aim. He returned the book with the best courtesy he could (xiv, 6).

One can gain from the *Noctes Atticae* a fairly vivid picture of the intellectual interests of Gellius, the kinds of things that appealed to him, his attitudes and ideals of life, his methods of study. He was tireless in the quest for culture and knowledge. Any curious fact, every recondite bit of information or scrap of antiquarian lore that came to his attention drove him to search *in veteribus litteris* until he found further light on the matter (xvi, 11, 3). Typical of the grammatical questions that engaged scholars then are these: whether the word *harena* could be correctly used in the plural number, or *quadrigae* could ever be used in the singular, with the reasons. Gaius Caesar had declared they could not be so used and for some scholars that was authority sufficient (xix, 8). Historical grammar was a subject of investigation, as when Gellius

¹⁴ Augustine, *De Civ. Dei* ix, 4; P. S. Allen, *Opus Epistolarum Des. Erasmi Roterdami*: New York, Oxford University Press (1906), i, 185.

made a special effort to verify from old manuscripts the statement that the genitive case of *facies*, instead of *faciei* as now, was earlier written both *facies* and *facii* (ix, 14). He reports the discussion between Fronto and another scholar on the nice lexical distinction between *cum multis mortalibus* and *cum multis hominibus* (xiii, 29).¹⁵

Once while strolling in a public park Gellius came upon two distinguished grammarians engaged in a heated dispute about the vocative case of *vir egregius*; was it *vir egregie* or *vir egregi*? He listened to their violent argument for a time, but soon walked away, disgusted more, it seems, by their style of contention than by the subject, for he wrote down their arguments at some length (xiv, 5). Another time he heard two of his learned friends argue vigorously about *quiesco*, whether it should be pronounced with the *e* short or long (vii, 15). Etymologies were of particular interest to him, it seems, and the more fanciful these were, the more, apparently, he was impressed by them. He praises highly Antistius Labeo, a contemporary of Gaius Caesar and a man who had delved deeply into grammar and dialectics, for his exquisite knowledge of the origin and explanation of Latin words. As a choice sample of this authority's etymological findings he cites the word *soror*, explained by him as derived from *seorsum* and so designating a person born "outside," that is, destined to be separated by marriage from that home into which she was born. Publius Nigidius is another etymologizer of antique authority whom Gellius regards as an exceedingly learned man and truly a wizard in fereting out brilliant and subtle derivations of words. For example, he quotes with apparent approval his surprising pronouncement that *frater* is from *fere alter*, that is, "almost another self" (xiii, 10).

Gellius tells us something of his habits of study. When studying an ancient writer like Quadrigarius, the early Roman annalist, in order to train his memory he rehearsed afterwards what he had read and noted particularly the significant words and ideas, forming a critical estimate of them as he did so (xvii, 2). When riding or walking alone his conscience suffered him not to waste the time

¹⁵ Grammar with its various topics is the subject most frequently discussed in the *Noctes*; see Rolfe's "Index of Subjects."

by letting his mind dawdle over empty nothings, but he occupied himself with making mental summaries of material he had read in old books, such as the words for weapons and those for boats.¹⁶ He frequently speaks of memorizing choice passages from old authors, especially those of moral import, and he had discovered the educational value of translating favorite passages from one language into another (xvii, 20, 7-9). Many hours must have been spent in libraries and bookshops.¹⁷

The stupid blunder in chronology which some "ignorant sophist" one day made in a public lecture, when he said that the philosopher Carneades had received a money present from Alexander the Great and that Panaetius the Stoic lived contemporary with the elder Africanus, led Gellius to guard against such an error by compiling a parallel chronology of the important figures of Greek and Roman history (xvii, 21). As a student he was not content with the mastery of required studies and lectures, but included in his leisure activities frequent visits to the renowned Professor Fronto. In this learned man's elegant discussions he was never disappointed, testifying that he and his companions always came away *cultiores doctioresque*. By Fronto they were ever encouraged to track down unusual words, with the purpose, as Gellius surmized, of developing in them a lively thirst for reading in the ancient authors (xix, 8). On his way home from Greece he found at Brundisium some Greek books, old and filthy from long neglect. Surprised by the low price at which they were offered for sale, he purchased a lot of them and sat up the next two nights reading them through and, of course, taking extensive notes (ix, 4).

The enthusiasm of Gellius for the *scriptores veteres* seems unlimited. He quotes certain lines from the *Annals* of Ennius and expresses the opinion that they are as worthy of study as the dogmas of the philosophers on the "Duties of Man." "Besides," he adds, "they have a flavor of antiquity so awe-inspiring, a sweetness so unadulterated and so far removed from all affectation that, in my judgment, they should be guarded, remembered, and

¹⁶ E.g., x, 25; xi, 3. Compare the habits of the elder Pliny as described by his nephew, the younger Pliny, in *Epist.* iii, 5, 14-16.

¹⁷ v, 4, 1; ix, 14, 3; xi, 17, 1; xiii, 20, 1; 31, 1; *et al.*

cherished as ancient and hallowed laws of friendship" (xii, 4). He cannot forgive the younger Seneca for his presumption in casting aspersions upon certain verses from Ennius, as also on passages from Cicero and Vergil. He questions seriously whether Seneca is a fit author for the young to read, even though he does at times express a sound moral maxim (xii, 2, 14). The authority of an ancient orator like C. Gracchus more than atoned for any flaw that could be discovered in his oratory: so thought the *rhetor* Castricius and Gellius quite agreed (xi, 13, 10).

The intimacy of Gellius with the sophist Favorinus has been mentioned. The latter once invited him along to visit Fronto in his illness. Gellius reports at length the erudite discussion between the two scholars on colors and their names in Greek and Latin (ii, 26). Together the two visited the baths and there on sunny days in early spring enjoyed strolling *in area*. Even there someone happened to be reading from Sallust's *Catiline*, when a certain sentence gave rise to an earnest discussion on "How does avarice make the human body effeminate?" (iii, 1). When a member of the circle of Favorinus was blessed by the birth of a son at his home, the esteemed professor led the way to the house to congratulate the father. Upon learning that the mother would not nurse the infant herself, he forthwith delivered himself of a long discourse in Greek, quoting Homer and Vergil along the way as authorities against such an unnatural practice. Gellius records the speech in Latin, apologizing as he does so for the loss of its loveliness and richness, due alike, as he explains, to the natural barrenness of the Latin tongue and his own meagre ability (xii, 1). He cannot extol highly enough "the richness and the charm of Greek eloquence" as it came from the lips of Favorinus (xiv, 1, 32).

Questions touching on morals and ethics were of real interest to Gellius. From the Cynic philosopher Peregrinus, whenever he with others visited the man in his hut outside the city of Athens, they used to hear much that was helpful and commendable, he says. But best of all was the statement of this Proteus to the effect that the wise man refrains from sin solely out of regard for duty and from love of justice and honesty, while the fear of ex-

posure and penalty deters weaker brethren from wrong-doing. And he had concluded his homily with the citation of certain lines from Sophocles to prove further that time brings all secret sins to light (xii, 11). Gellius loved to dwell upon the stern and stoical virtues of the Romans in the good old republican days. The sacred regard for an oath that prevailed among their ancient forebears he illustrates with the famous story of the ten Roman prisoners dispatched by Hannibal after the battle of Cannae to ask the Senate for an exchange of war prisoners, having first been bound by oath to return to himself in case their mission failed (vi [vii], 18).

Gellius examines somewhat in dialectic fashion the question often debated by the sophists, whether the commands of a father must always be obeyed. For such dialectic he seems to have had a relish (ii, 7). Lofty character and a pure life are absolutely prerequisite for the pursuit of philosophy, as Favorinus reported had been taught by Epictetus, and for Gellius it was gospel truth.¹⁸ He writes with genuine feeling and the earnestness of a moralist on the baseness of excessive sensual pleasure, especially the pleasures derived from taste and touch, from which two senses alone he thinks man has pleasures in common with the animals. He quotes Aristotle and Hippocrates on the beastly nature of pleasures derived from these sources (xix, 2). The vexing question whether a man should ever do wrong in the interest of a friend he treats at length with quotations on the subject from Theophrastus and Marcus Cicero (i, 3). One day Gellius raised the question with a professor whether a wise man yields to anger and he noted down the discussion that followed (i, 26). For Gellius and his age *philosophia* was primarily neither speculative thinking nor yet *Wissenschaft*. The true philosopher of the second century served as a preacher of morals, sometimes as a crusader against vice and sham. His teachings—often bookish, to be sure—were aimed at moral culture, the betterment of personal life and character, the inculcation of virtue.

Though conscientious and scrupulous in his attitudes, Gellius'

¹⁸ xvii, 19. Impostors who begged a livelihood sometimes relied on the philosopher's beard and cloak as credentials (ix, 2).

tastes were by no means for the hermit's life. A scholar must have his diversions too. He loved the amenities of social intercourse and particularly dinner parties. But he rarely remarks about the food or the service at these dinners. The fellowship of kindred spirits, the *camaraderie* of friends interested in like cultural pursuits—of these features he speaks with enthusiasm. Yet no frivolous gossip was heard when gay parties of students met for their mutual subscription dinners or at a professor's table. Of one holiday season he writes:

We were celebrating the Saturnalia at Athens, joyously, to be sure, but modestly, not, as the saying goes, letting our minds run loose—for to let one's mind run loose, declares Musonius, is, as it were, to lose one's mind—but relaxing them little by little and relieving them by the agreeable and honest charm of conversation.—Ohl

For amusement little contests were often arranged with prizes awarded to those who answered the questions asked. The questions proposed might be of this kind:

an obscure saying of some early poet, amusing rather than perplexing; some point in ancient history; the correction of some tenet of philosophy which was commonly misinterpreted; the solution of some sophistical catch; the investigation of a rare and unusual word, or of an obscure use of the tense of a verb of plain meaning.—Rolfe

Dialectical conundrums were popular on such occasions too, as for instance: "What you have not lost, that you have; you have not lost horns, therefore you have horns." "When I lie and admit that I lie, do I lie or speak the truth?" "What I am, that you are not, I am a man; therefore you are not a man" (xviii, 2).

When the host at an academic dinner or a birthday party happened to be a connoisseur in the musical art, the company might be entertained by trained choruses of singing boys and girls (xix, 9, 1-6). On occasion Gellius along with other good friends was invited to the country, as when the poet Annianus entertained them in jolly and delightful style at the vintage time on his farm. The festivity was marred, however, by the fact that the oysters were lean and puny. The host explained to the edification of all present that, since the moon was waning just then, one could expect to find the oysters thin and shrivelled. The discussion that

followed on the influence of the moon's phases upon growing things evidently compensated fully for the gastronomic disappointment (xx, 8).

Dinner parties were often entertained by the reading of a play or a poem from an ancient author. The poet Julius Paulus once invited Gellius and a friend to his little country place for a pleasant dinner of vegetables and fruits. They were entertained with the reading of a play from Laevius, and not only were the two guests delighted while the reading was in progress, but all the way as they were walking home that pleasant autumn evening they were delightedly ruminating on the rhetorical figures and the unusual and striking use of words in the poem they had heard (xix, 7). But poets were not alone in simple living then, for professors sometimes received their circle of admiring students at dinners of voluntary or necessary simplicity. The *philosophus* Taurus at Athens had as the foundation of his dinners a single pot of Egyptian lentils into which a gourd or a cucumber had been finely sliced. Olive oil was added by a slave boy before the guests ate. On one occasion the oil flask happened to be empty and the lad, wishing to save the host from embarrassment, explained that the oil was frozen in the flask. While the boy is remedying matters and the contents of the pot cool, the company discourse learnedly on why oil congeals readily and wine does not (xvii, 8).

Opportunities for travel and the respite of vacations also afforded diversion for scholars. In company with the *rhetor* Julianus, Gellius spent a vacation at Naples to escape the heat in the city. While there they went to listen to the declamations of a fellow who was having himself tutored for admission to the bar at Rome. He proved to be nothing but a windbag, much to the disgust of his visitors (ix, 15). At another time the same professor took his circle of students to Puteoli for a vacation. This time they went to hear a much advertised gentleman give public readings from Ennius to the accompaniment of great popular applause. But the very first lines the scholars heard him read were wrongly read, and Gellius afterwards went to considerable expense to verify by reference to the very best manuscripts their impression that he had read *equus* where *eques* was the word (xviii, 5). The writer

mentions trips he made while sojourning at Athens to Eleusis (VIII, 10), to Delphi (XII, 5, 1), and to Aegina (II, 21, 1).

During student days at Athens Gellius lived on terms of intimate friendship with Herodes Atticus, renowned scholar and philanthropist. With other students he found a welcome retreat from the heat of mid-summer at some one of this man's country villas. Here he once lay ill with summer complaint and a kind of intermittent fever. When Taurus and his circle came to visit the sick fellow-student, the professor felt it his duty to correct the shocking mistake the physician in charge made when he miscalled the patient's artery a vein. The incident stimulated Gellius later to study books on medicine and anatomy both as a measure of health and lest as a layman he might make a like *faux pas* (XVIII, 10).

What career Gellius followed at Rome in later life is not clear. There are some vague references to public service, perhaps a civil service career.¹⁹ There is no hint that he did any professional teaching or lecturing. Some of his interests and activities as a scholar appear futile to us, but in these respects he was the product of his time. The fact that his published note-books—save the mark—have survived longer than the writings of many authors whom he quotes would indicate that posterity has found some merit in both the man and his notebooks. Nettleship has characterized him as a man "of cool head, sober judgment, and moral heart, but devoid of imaginative power."²⁰

His common sense, his appreciation of the golden mean as a rule of life, his abhorrence of sham and affectation, his moral earnestness, his unaffected modesty, all taken together constitute a character of considerable human interest. Consider his advice to use common sense in one's devotion to the subtleties of logic. At first taste, he says, this science may seem disagreeable and useless. But further acquaintance may actually rouse an insatiable appetite that one must hold firmly under control (xvi, 8, 15-17). He took to heart the pointed warning of Favorinus against young

¹⁹ xi, 3, 1; xii, 13, 1; xiii, 13, 1; xiv, 2, 1.

²⁰ Henry Nettleship, *Lectures and Essays on Subjects Connected with Latin Literature and Scholarship*: New York, Oxford University Press (1885), 276.

fellows' letting themselves be led astray by the pretensions of astrologers and other fortune-tellers who claimed to predict the future (xiv, 1, 35 f.). He is one day at work writing down a list of odd marvels culled from his reading in some ancient books. Suddenly he halts and confesses that he is "seized with disgust for such profitless writings, which contribute nothing to the enrichment or betterment of life." But in the conflict with good sense his penchant for what is freakish again triumphs long enough for him to set down just a few more such "facts" from the *Natural History* of Pliny (ix, 4).

He has hard words to say against upstarts who are fond of displaying their new-found learning by the use of words that are novel and strange either because they are so old as to be obsolescent or are new-fangled and unknown (xi, 7). Evidently frequent pretenders to culture were at large then who freely paraded their learning, or their lack of it. Gellius cannot stomach the sham and ostentation of such charlatans and he takes great delight in relating how the sciolists were sometimes "shown up" at the hands of real scholars. One day he confuted a half-educated grammarian on a small point of grammar which the latter had boastfully maintained (xv, 9). Once in a bookshop he heard Apollinaris expose a braggart who was boasting of and parading his skill in reading and interpreting the historian Sallust (xviii, 4). At another time a foolish, boastful dabbler posed as the greatest living authority on the *Satires* of Marcus Varro. Gellius single-handed discomfits the fellow, shows up his vain pretensions and sees him leave the place in disgrace (xiii, 31). One inclines to suspect that the author indulged his dramatic imagination rather more than usual when he described some of these incidents. Indeed, Gellius' limited sense of humor was mostly exercised over such *exposés* of pretenders to knowledge. The sight of a Stoic philosopher groaning and sighing, contrary to his creed, from colic pains, or of another such who turned ghastly pale during a storm at sea, was with him no occasion for mirth, but for sober inquiry into the reasons.²¹

As we see him the author of the *Noctes Atticae* was a man of moderate ability, a conscientious and indefatigable student of

²¹ xii, 5; xix, 1.

the literature regarded as classical in his day. In his habits, in his attitudes and ideals he represented his own age on its better side. His outlook on life was much like that of the Greek, Plutarch, whom he cites frequently. He possessed a taste for true learning and an interest in every kind of ancient lore, a knowledge of which he sought, not for its own sake, but for the enrichment and the advancement of life. His sincere devotion to moral and ethical culture gives to his work just the touch of medievalism that made him popular with readers in succeeding centuries. While the scientific scholarship of a more recent past tended to ignore or belittle such manifestations of moral enthusiasm and such moral preachments, his emphasis still has an interest of its own in an age that finds itself a bit cloyed with scientific method.

Teachers of the classics today could well profit from an acquaintance with this second-century student of classics. For from the stores of ancient lore found in his *Noctes* can be drawn some matter useful for enriching the teaching of almost every Latin course offered in high school and college. It is even possible to read Gellius for leisurely diversion, and so fulfill the author's original aim. At any rate a recent writer reports that in an earlier generation "there was a myth current in one of the great eastern American universities that a certain learned classical philologist never said his prayers at night without first having devoted fifteen minutes to the pages of the *Noctes Atticae* of Aulus Gellius."²²

²² Cf. CLASSICAL JOURNAL XXIV (1929), 295.

Notes

[All contributions in the form of notes for this department should be sent directly to Roy C. Flickinger, State University of Iowa, Iowa City, Ia.]

SPE LONGUS AGAIN

I have been glad to recommend the publication of Professor Alexander's interpretation of *spe longus* in Horace, *Ars Poetica* 172¹, because it is a possible interpretation and admirably argued; and yet it does not represent my own understanding of the phrase. To me it means that old men are "far along in their hopes." In other words, they have by now secured or brought to pass most of what they hoped for in their earlier days and so have little enthusiasm now to undertake new projects. This interpretation is equally harmonious with what precedes and is not inconsistent with an old man's greedily snatching at the remnant of life that still lies before him (*avidus futuri*). I shall frankly confess that I know of no Latin parallels for this usage, but the phrase is in any case unparalleled. It is instructive, however, to note the use of *πρόρω*, which means "far along in" as well as "far from." Among the numerous examples cited in Liddell and Scott², s.v. *πρόσω*, B, I and III, are found phrases such as *πρόρω σοφίας*, *πρόρω τέχνης*, *πρόρω τῶν νυκτῶν*, *πρόρω τοῦ βίου*, etc. In conclusion, perhaps it would be in place to quote a few lines from Shelley's "Death":

First our pleasures die—and then
Our hopes, and then our fears—and when
These are dead, the debt is due.
Dust claims dust—and we die too.

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¹ Cf. CLASSICAL JOURNAL XXXIII (1938), 226–228.

EMOTION IN PLATO'S *PHAEDO*

In his excellent and scholarly book, Professor Grube remarks¹ that "the vindication of the emotions [in the *Symposium*] implies the abandonment of the pure intellectualism of the *Phaedo*." And again (p. 129):

To regard philosophy as a training for death is a dangerously negative point of view in which no allowance is made for the development of the human emotions. There is good reason to regard the teaching of the *Phaedo*, splendid though it be, as pure intellectualism divorced from life, its final aim being the eternal preservation of the soul in the cold storage of eternally frozen absolute Forms.

Consequently he maintains that the *Symposium* must be later than the *Phaedo* and indicates an advance in Plato's thought, a progress toward the fusion of feeling and intellect.

In his ultimate interpretation of Plato Grube is undoubtedly correct. Plato was not an ascetic nor a cold intellectual. This is evident throughout not only the *Symposium* and the *Phaedrus* but the *Republic* and the *Laws* also, and to a lesser extent in all the dialogues. It was because Plato himself felt so strongly the appeal of the "honeyed Muse" that he realized the danger of excessive emotion (*Rep.* 607A-608B). He was himself a poet. Now a coldly intellectual person cannot well develop into a poet by reason and logic, but a poetical and emotional temperament may train itself into philosophy. Reasoning merely from this evident fact, it would seem that the *Phaedo* must be later than the *Symposium*, for the *Symposium* and the *Phaedrus* are much more nearly akin to the youthful Plato who wrote poems to his beloved than is the *Phaedo*. But Platonic chronology, except on very broad general lines, is a slippery thing, made doubly difficult by the fact that each dialogue is a work of art, a drama. Moreover, Plato could usually see with great clearness both sides of a question. So may we not rather say that the *Phaedo* and the *Symposium* represent two aspects of truth, two moods, if we will? Any intelligent person of keen sensibilities—not to say any artist—is aware that his attitude even toward great matters changes from time to time.

¹ G. M. A. Grube, *Plato's Thought*: London, Methuen and Co., (1935), 65.

There are moments when the unseen appears the only real, and others when "pleasant is this flesh"; times when his emotions lift him to the seventh heaven, and times when the mere thought of emotion is a weariness to the soul. And such moods alternate and recur.

Then, too, let us consider the subject of the *Phaedo*. Here Plato is contemplating death, a fact that every one must face at some time in his philosophy; and he brings up against it every argument he possesses. The dialogue is not cold—it is replete with exquisite feeling. We are constantly kept aware of the fact that the day is passing and the sun will set,² that tomorrow Phaedo must cut his fair tresses in mourning (89B). And just because the situation is so poignant and keeps us on the verge of an overpowering emotion, Plato here applies the balance of reason and calmness. We might say that the *Phaedo* contemplates the soul and the "ideas" from the point of view of death, the *Symposium* from that of life: the *Phaedo* shows us love—tenderness, comradeship—in the shadow of death and triumphing over it by being transformed into something wholly spiritual; the *Symposium* shows how love may be transformed even in life from an emotion aroused by physical loveliness to an ecstatic contemplation of spiritual beauty, which gives birth to "wisdom and other virtues," making a man "dear to God and immortal if that has ever been granted to any man" (212A).

In the *Phaedrus* (250D) Plato mentions in passing that while beauty is the one "idea" that has a fairly adequate physical embodiment, wisdom (*φρόνησις*) would awaken strange and wondrous loves if there were some clear image of it appearing to the sight. This *φρόνησις* is the object of all desire in the *Phaedo*, and the passion for it is so strong that it overcomes the fear of death, for in the world beyond the philosopher shall behold this wisdom in whose pursuit the cumbersome body now hinders him.³ This supreme emotion might seem cold to some who have not known it,

² Cf. 61E, 63D, 67C, 78A, 85B, 107A.

³ Cf. 67E–68B, especially 68A, where he says that if lovers have rejoiced at death that reunited them with the beloved, how much more those enamored of wisdom should be willing to die in the hope of seeing the object of their affections.

because it is a *σπάσις* rather than a *κίνησις*, a kind of quieting of all the irrelevant motions of the soul and setting it steadfastly in its proper direction. But it is an emotion similar to that experienced by Paul, Plotinus, and all the great mystics. It is Plato's merit that, unlike some so-called mystics, he links up this emotion with reason and thought and ethical conduct, not with an irrational state.

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SENATORIAL COURTESY

In those riotous days when Senator Black was being metamorphosed into Justice Black, the confirmation of his appointment by the Senate was taken as a matter of course. That national liability, so-called "senatorial courtesy," led quite a few members of this country's greatest debating club to lend their support to a man whom, had he been other than a fellow senator, they would presumably have opposed to the bitter end, whether rightly or wrongly.

Although these same men, because of the ensuing political turmoil, may well have been chagrined that they failed to exercise their traditional inquisitorial severity, they may at least take comfort in the thought that they were following a precedent set by their predecessors, the senators of Rome. This is brought out in a remark of the younger Pliny. He is relating (*Ep.* ix, 13, 21) how he was congratulated effusively, even to the point of embraces and kisses—here we may be grateful that precedent lacks imitation—by his colleagues of the Senate after he had delivered an attack on a rather vicious fellow-member. And the cause for such enthusiastic congratulation? In part, because he "had freed the Senate from the reproach often hurled at it by other orders of the state, that the senators were stern and unyielding toward all others, but to one another, as though by mutual connivance, quite lenient." Or in Pliny's own words:

Non fere quisquam in senatu fuit, qui non me complecteretur, exoscularetur certatimque laude cumulareret, quod . . . senatum invidia liberassem, qua fla-

grabat [would it be too much to say, "it burned them up"?] apud ordines alios, quod severus in ceteros senatoribus solis dissimulatione quasi mutua parceret.

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ON THE SOCIAL VALUE OF THE CLASSICS

In a book entitled *Fear God and Take Your Own Part* (New York, Doran [1916], 70), former President Theodore Roosevelt wrote as follows: "The Greeks who triumphed at Marathon and Salamis did a work without which the world would have been deprived of the *social value* [italics mine] of Plato and Aristotle, of Aeschylus, Herodotus, and Thucydides." The particular chapter of Mr. Roosevelt's book which contains the foregoing statement was based very largely on a paper submitted by him to the American Sociological Congress!

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SORS VERGILIANA

A recent article of my friend, W. Morton Fullerton, in the *Journal des Debats* for August 29, 1937 will give pleasure to lovers of Vergil in our country and anywhere. Mr. Fullerton, one of the keenest critics of political and literary events in Europe, has spent abroad most of his life since his graduation from Harvard College in 1886. He has long been on the Staff of *Figaro* and is a frequent contributor to the *Journal des Debats*. The article to which I refer, entitled "La finesse de Gaston Doumergue," is dedicated to the memory of that cultivated statesman, who had died not long before. At the time of the disturbances in Paris early in 1934 which, on February sixth, came to a head in what was nearer to a revolution than many supposed at the time, Gaston Doumergue, suddenly called to power, appeased the warring elements, for the moment, by the calm wisdom of his words and actions. A writer to the *London Times* on February thirteenth quoted felicitously the simile in the first book of Vergil's *Aeneid*:

Ac veluti magno in populo cum saepe coorta est
 seditio, saevitque animis ignobile vulgus;
 iamque faces et saxa volant, furor arma ministrat;
 tum, pietate gravem ac meritis si forte virum quem
 conspexere, silent, arrectisque auribus adstant;
 ille regit dictis animos et pectora mulcet. . . .

Mr. Fullerton, an intimate friend of M. Doumergue, translated the lines together with the suggestion of the English writer to the effect that the passage contained one of the famous *sortes Vergilianae*, prophetic of the achievement of M. Doumergue. He sent a copy to his friend, who replied with a fine urbanity:

Cher Monsieur Morton-Fullerton,
 J'aime beaucoup Virgile et je le feuillette encore assez souvent. Je ne crois pas cependant, qu'il ait prévu ma venue, qui n'est nullement providentielle. Vous savez qu'on soutient qu'il aurait prévu la venue du Christ dans sa 4^e églogue. Je ne peux vraiment pas me mettre sur le même rang.
 Bien affectueusement à vous,

Gaston Doumergue

On that Mr. Fullerton remarks:

Voilà un document rédigé quelque dix jours seulement après les abominables événements de la place de la Concorde. Gaston Doumergue avait à peine commencé sa périlleuse besogne. Il était certes calme et souriant. Mais je crois que le texte que je relève montre, hélas! comme je l'ai dit, qu'il péchait par le manque de confiance en lui-même. Cependant, rien ne peut le priver de la gloire d'avoir sauvé son pays de la guerre civile et rien ne nous empêchera de penser que Virgile, après tout, l'avait bien prévu.

This pleasant episode reveals, at least, the presence of Vergil's mild wisdom in the soul of M. Doumergue.

E. K. RAND

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Book Reviews

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

SINCLAIR, T. A., *A History of Classical Greek Literature from Homer to Aristotle*: New York, The Macmillan Company (1935). Pp. vii+421. \$3.50.

We have many good histories of Greek literature, but a new one of outstanding merit is always welcome. Professor Sinclair's *History of Classical Greek Literature* has many points of excellence. It is up-to-date in that the author has neglected neither the many papyri that have been discovered in recent years nor the wide literature of his subject.

In his treatment of debatable and debated questions Mr. Sinclair is conservative. He accepts, for example, the personality of a historical Homer, whose poems mark the climax of a long development of epic poetry. He accepts also the genuineness of most of the Platonic *Epistles*; "but the first," he says, "is definitely spurious" (347).

As a textbook this new history will commend itself especially to younger students for two of its features: (1) the comparatively full analyses of the masterpieces of Greek literature; and (2) the brief but clear and discriminating literary criticisms of the works discussed.

The book is written in the fluent style of one who is perfect master of his subject. The haste with which his pen runs in order to keep up with his thought has led into occasional unfortunate slips, such as: "the merits of the piece lies" (301); "neither poetic diction nor rhythmical correspondence are" (364); "they do everything in the opposite way to everybody else" (171); "some years

after his death in 374 Isocrates published his *Evagoras*" (380); "prefer to do too little than too much" (381); "no one ever so fully mastered them than Isocrates" (376). Rapid thinking and rapid writing also led the author frequently into mixing his tenses as badly as great Caesar in his *Commentaries* often did: for example, "He not only captures Amphipolis . . . but did so much damage" (206).

Apparent haste led also to occasional slight inaccuracies of statement, such as Eteocles and Polynices "unwittingly" slaying each other (230, 247); "Heracles, the slayer of Cerberus" (308); "On attaining manhood he [Oedipus] learned of the prophecy attached to his name" (252); "Megara on the Isthmus" (287); the dead "Alcestis is led away for burial" (265); Electra "for twenty years brooding over her father's death and longing for Orestes to come" (238); and to such inconsistencies as Kronos (68) but Cronus (231), Larissa (130) but Larisa (133), Pisistratus and Cleisthenes (221). On what grounds the author places the birth of Euripides "about 484" rather than 480 and the production of the *Oresteia* "in 455" instead of 458 (p. 262) he does not state.

The book is excellently printed by the Edinburgh Press, but misprints do occur: for example, "god's" for gods' (82); "approch" for approach (205); "ἀλαθείαν" for ἀλάθειαν (179); "Theatetus," occurring no fewer than four times (340, 346, 347, 359), looks like something worse than a misprint.

WALTER MILLER

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ARNOLDUS WITLOX *Consolatio ad Liviam*, Prolegomenis, Commentario Exegetico, Indice Instructa: Traiecti ad Mosam, Van Aelst Fratres (Maastricht) (1934). Pp. xxi+176.

Witlox' aim in his edition of the *Consolatio*, which he offered as his doctoral dissertation at Groningen in 1934, was to retrieve this rather neglected poem from the comparative obscurity of the *Poetae Latini Minores* and present it in a separate edition with an adequate commentary, introduction, and word index. The arrangement of the volume is *Prolegomena* (*Quisnam Consolationem*

ad Liviam scripserit et cui aetati tribuenda sit quaeritur) pp. ix-xvii; Bibliography, pp. xviii-xx; Text, pp. 1-14, Commentary, pp. 15-158; and Word Index, pp. 159-176.

The editor has not undertaken to provide a new text, but has followed Vollmer,¹ from whom he diverges only rarely, in each case defending his choice in the commentary. A discussion of the tangled text tradition of the *Consolatio* would be out of place here, but it must be remarked that in spite of the valuable work of Karl Schenkl² and others, the true stemma is still a matter of some doubt, and the text has more than a fair share of editors' emendations and conjectures.

The long and full *Commentarius* has three main objectives: (1) an analysis of the structure of the poem (p. 15f. and *passim*) and demonstration of its close adherence to the rhetorical rules, principles, and divisions of the *consolatio*-form, as these are enunciated by such ancient authorities as Dionysius of Halicarnassus and by modern investigators of the subject; (2) the elucidation of difficult passages, and interpretation of the poem in the light of its contemporary history; and (3) the assembling of a huge body of parallels in language and thought from other ancient authors, both Greek and Latin. Quotations from the Augustan poets, especially Ovid, and from Seneca's consolatory works of course predominate. In his treatment of the parallels, Dr. Witlox is to be commended for his sane recognition of the existence of poetical commonplaces peculiar to consolatory writing, and his consequent care in labeling "borrowings." As an additional parallel to the ending of v. 107: *ventosa per aequora questus*, where the commentator cites Vergil, *Aen*, VI, 335: *ventosa per aequora vectos*, one might suggest the less obvious Catullus 101, 1: *et multa per aequora vectus*.

Of particular interest to the reviewer was the inquiry concerning the date and authorship of the poem (*Prolegomena*). Since the time of Joseph Scaliger Ovidian authorship has not been taken seriously, but the work has been attributed now to Albinovanus Pedo, or some other minor Augustan poet, now to an unknown

¹ *Poetae Latini Minores*:² Leipzig, Teubner (1923), vol. II.

² *Wien. Stud.* II (1880) 56-70; VII (1885) 339-341.

writer of the time of Nero, and even (by Haupt) to a fifteenth-century Italian humanist with a flair for imitation. After marshaling conclusive evidence against Ovid, and against Haupt's humanist, Witlox shows that the poem could not have been written before the appearance of the fourth book of Ovid's *Pontica* (i.e., after A.D. 18), and was therefore not a real consolatory poem, written and presented to the bereaved person, but rather a rhetorical exercise. Its ardor for the Julio-Claudian family and adulation of Tiberius and Livia, in addition to the accuracy of its historical detail, point to a contemporary author, and the fullness of description suggests an eyewitness of the funeral of Drusus. The Seneca parallels, apparently a cogent objection to this line of reasoning, are easily disposed of, for Seneca stands self-confessed as a borrower in his consolatory writing (cf. *ad Helv. Matr.* 1); and while some of the parallels may be commonplaces or derived from a common source, others may be direct borrowings from the *Consolatio*. Since the composition has a certain dignity and a measure of poetic art (*licet parva sit*), Witlox is inclined to attribute it to the master of a rhetorical school rather than to a pupil. This, it seems to me, is working the evidence a little too hard. Otherwise his arguments are convincing and his conclusion reasonable: that the *Consolatio* was written a little after the death of Livia, but when Tiberius was still reigning.

The errata are few and for the most part so apparent as to need no comment. There is a slight inconsistency in the two references to *Philologus* on p. 59 (line 4), where the first is given by the volume number (58) and the second by the number in the *Neue Folge* (14) which corresponds to volume number 60. On p. xviii the date of the *Editio Veneta* (editors' ζ) is given as 1474 instead of 1472, as the edition is dated by Schenkl and by Schanz (*Gesch. Röm. Lit.* II, 1, 233). Vollmer's edition is perhaps responsible, since on p. 17 Vollmer makes the same error, although he had given the correct date on p. 15. This would be a matter of small moment but for the fact that the *Veneta* of 1472 was followed by another *Veneta* of 1474, which does not come into consideration as a text source and has no editorial *siglum*.

The *Consolatio* is not great literature, nor even good poetry,

but it does furnish valuable material for the study of literary history. It shows what poetry was becoming in the hands of second- or third-rate practitioners at the end of the Augustan Age. It shows too, in its dependence on Vergil and Ovid, in its excessive use of rhetoric and such mannerisms as the recurring rhyme of hemistichs in the pentameters, the course that metrical composition was to run in the succeeding years. In the present edition Witlox has brought together ample material for the study of the poem in this light, and has provided a sound estimate of the criteria for determining date and authorship.

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Friedrich August Wolf, Ein Leben in Briefen. Die Sammlung besorgt und erläutert durch SIEGFRIED REITER. Erster Band: Frühzeit, Hallische Meisterjahre (1779-1807), xxxvi, 436 pp. Zweiter Band: Berliner Leidens- und Alterstage (1807-1824), Entwurf einer Selbstbiographie, 345 pp. Dritter Band: Erläuterungen, iv, 234 pp. Stuttgart, J. B. Metzlersche Verlagsbuchhandlung, (1935).

The work and fame of Friedrich August Wolf as the founder of modern classical studies and as organizer of the Prussian school and university system is widely known not only through his own numerous publications but also through the biography of his son-in-law Körte and the writings of Bernhardt, Arnold, Varnhagen von Ense, and others. A most welcome addition and supplement to these works is Dr. Reiter's imposing monument: "Ein Leben in Briefen." Here is the voice of Wolf himself in over 700 letters to 175 different individuals over a period of 45 years. The editor, who himself possesses many of the letters, has spared neither time nor effort to present a most complete and well-rounded picture of the life and work of this remarkable man. The "Erläuterungen," with a supplement on the style and language of Wolf, represents the work of more than ten years of labor on the part of the editor. A detailed index of subject matter and of the names of persons directly or indirectly mentioned in the letters

makes the mass of material readily accessible. This monument is of value not only to the philologist and those interested in the educational system of Germany; one is struck especially by the large number of literary men of the age with whom Wolf corresponded. Besides letters to Wieland, Voss, Nicolai, Herder, Friedrich Schlegel, and others, we note above all the immediate circle of Goethe, namely Knebel, Zelter, Bertuch, Eichstädt, etc. Wolf's close contact with Goethe is demonstrated by forty-four letters, a number larger than to any other correspondent. From these letters we also see how closely the members of the two families stood to one another. Especially interesting to us is letter no. 618 (Sept. 1816), in which Wolf informs Goethe that he has recommended to him two promising young American scholars, Edward Everett and George Ticknor, who had often visited him at Berlin. Two weeks later Goethe informed Wolf of their visit to him. Some of the letters to Heyne on the "Prolegomena" controversy have hitherto been published. A few of them are reproduced here, for example, no. 171, which gives a deep insight into the character of Wolf as a scholar and man. The eighteen illustrations and six samples of Wolf's handwriting as well as the highly pleasing printed form and arrangement of material contribute to make this collection of letters an outstanding monument to a great pioneer in the field of classical studies.

RICHARD JENTE

UNIVERSITY OF NORTH CAROLINA

PROCOPIUS, *History of the Wars*, and *Anecdota or Secret History*, with an English translation by H. B. Dewing, six volumes (Loeb Classical Library): London, William Heinemann; Cambridge, Harvard University Press. 10 s.; \$2.50 per volume.

Procopius of Caesarea was secretary of Belisarius, the great general of Justinian. As an eye-witness of most of the events which he records, he was in a position to give an accurate account, but a court historian and official of this period could not write *sine ira et studio*. The narrative is overloaded with dull speeches, but there are valuable digressions. The great plague is described in minute detail; the survey of Vandal and Gothic invasions in the West;

the account of the Nika revolt, and the rivalry of Blue and Green factions vary the monotony of military campaigns.

Books I-II deal with events of the Persian Wars from the reign of Anastasius down to 549. The whole record is one of broken treaties, incompetence and cowardice in high commands, varied with accounts of heroic resistance. Belisarius generally acquits himself creditably.

Books III-IV are devoted to the recovery of Africa from the Vandals. The motive of Justinian is given as his desire to restore Ilderic, who had been deposed by Gelimer, and to suppress the Arian heresy favored by the Vandal king. In a brief campaign Belisarius was brilliantly successful, but his very success aroused the jealousy of his enemies and he was recalled.

Books V-VIII have as their central theme the recovery of Sicily and Italy from the Goths. Belisarius with a force of only 7,000 succeeded in wresting most of Italy from the dreaded Goths in an amazing campaign, but on his recall to the East Italy was as speedily lost through the incompetence of his successors.

The most remarkable of Procopius' works is the *Anecdota* or *Secret History*. This was composed in the thirty-second year of Justinian's reign, but was evidently not published until after the death of the principal characters. While it purports to give a true account of events, it is really a scurrilous attack on the private lives of Antonina and Theodora as well as of Justinian himself. Although there is manifest bias and exaggeration, the document is valuable as our chief source of information regarding taxation and administration in the reign of Justinian. Curiously enough Procopius does not mention the great codification of Roman law, which is one of Justinian's chief titles to fame.

The translation of Professor Dewing is both readable and accurate. His scholarly introductions sum up concisely the problems of authorship and veracity. Complete indices to each volume add to their value for convenience in reference. The general reader will be interested in Procopius as the historian who has portrayed the last flash of energy displayed by the dying Roman state.

ALLAN CHESTER JOHNSON

PRINCETON UNIVERSITY

HENRY HARMON CHAMBERLIN, *Late Spring*, A Translation of Theocritus: Cambridge, Harvard University Press (1936). Pp. xii+237.

Seventeen years ago William Ellery Leonard addressed to Charles Forster Smith, who was retiring from the chair of Greek at the University of Wisconsin, a poem of farewell in elegiac verse.¹ In it he recounted how the reading of Vergil's first Eclogue had awakened the spirit of poetry in the heart of a boy. The poem was so exquisite, so poignant, so akin to the best in Greek and Latin literature that it raised the hope that Professor Leonard would some day find the time and inclination to turn into English verse the *Eclogues* of Vergil and the *Idyls* of Theocritus. That hope has not been fulfilled. Another, however, has come to prove that he has a right to render Theocritus into English verse. One usually thinks that the spirit of a Greek poet can best be preserved in English in a rhythmical prose version. The atmosphere of the Greek original is so likely to escape one who wears the fetters of rhyme and a set rhythmical scheme. So a large debt of gratitude is due to Henry Harmon Chamberlin, who has ventured on so difficult an undertaking and has succeeded in his rendering of Theocritus in making rhyme and a set rhythmical scheme an asset rather than a liability.

The reader is advised, however, to begin with the second idyl, where the true spirit and atmosphere of Theocritus are surely found. If he begins there he will not lay the book aside until he has read the last page. There is many a graceful line and phrase on every page, and one will be lured on even if he has never seen the Greek original.

The book deserves the attention of every lover of poetry, of every teacher of Vergil and Horace, and of every teacher of literature who is interested in the great tradition of pastoral poetry that began with Theocritus.

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¹ University of Wisconsin, *Studies in Language and Literature*, Number Three.

Hints for Teachers

[Edited by Dorothy M. Bell, Berkeley Institute, 181 Lincoln Place, Brooklyn, New York. The aims of this department are threefold: to assist the inexperienced teacher of Latin, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

Short Story about the Legions

A short story, *The Last of the Legions*, by Stephen Vincent Benet, was published in the *Saturday Evening Post* for November 6, 1937. The story describes the final withdrawal from Britain of the Legion *Valeria Victrix*, which had been stationed at Deva (Chester) for three hundred and fifty-eight years.

A Teaching Procedure for Vocabulary Building

From Anita F. LeMon, of Dunbar High School, Washington, D. C., come some useful suggestions for vocabulary building by means of oral and objective methods. These procedures are the result of several years' experience in her classes. She writes:

Since the reading and understanding of Latin, correlated with the ultimate objectives, constitute the basis for the study of Latin, the mastery of vocabulary—the tool of thought—must be both successful and practical. To accomplish this the teacher must constantly base the teaching of vocabulary on the three factors of memory—vividness of first impressions, repetition of experience, and recency of experience. Closely connected with vocabulary study is derivative study.

To make the pupil's first impressions as vivid as possible I have sought to make my initial procedures as concrete and objective as possible. From this foundation, in which interest and enthusiasm are stimulated, we work into the mastery of more abstract material. For convenience I have used here material from the text which we are currently using in our schools, Magoffin and

Henry, *Latin First Year*. The procedure may, however, be readily adapted to any first-year book.

For the first few days there are no text books distributed. The presentation of the new language is entirely oral.

I. To stimulate interest and enthusiasm for Latin:

1. Pupils are asked if they have seen any Latin word, or words that look like Latin, on the street, in newspapers, magazine articles, etc. Several words or phrases are suggested, and there follows a discussion of their meanings and their connection with the pupil's daily life. I have listed here as suggestions for such teacher and pupil activity several of those which pupils frequently contribute to this discussion: *via*, *finis*, *exit*, *maximum*, *minimum*, *e pluribus unum*, *Magna Charta*, *terra firma*, *per diem*, *per annum*, *veni, vidi, vici*, *tempus fugit*, *In Memoriam*, *memorandum*, *subpoena*, *Alma Mater*, *ante bellum*, *post mortem*, *inter nos*, *pax vobiscum*.

2. Common Latin abbreviations are discussed, such as A.M. P.M., etc., N.B., P.S., vs., cf., i.e., e.g., viz.

3. The first vocabularies given in the text are objectively presented. This is done by using objects in the room or by means of pictures. Such words are: *aqua*, *via*, *casa*, *cisterna*, *longa*, *alta*, *nova*, *bona*, *alba*, *est*.

The teacher then forms sentences from these words for the pupils, and the pupils, aided by the teacher, form other sentences. Typical are: *Casa est nova*; *Aqua est bona*; *Cisterna est alta*.

The pupils learn pronunciation by imitating the teacher, and new words learned each day give opportunity for greater pupil activity. When the pupils have learned: *femina*, *domina*, *patria*, *serva*, *fabula*, *filia*, *pulchra*, *misera*, *laborat*, *stat*, *quis*, *portat*, *narrat*, *spectat*, we are ready for such sentences as: *Galba aquam portat*; *Cornelia fabulam narrat*; *Filia casam spectat*; *Serva viam spectat*.

Questions and answers are developed which involve the words so far mastered, such as: *Quis stat?* *Femina stat*; *Quis est misera?* *Serva est misera*; *Quis laborat?* *Serva laborat*; *Qualis est casa?* *Casa est antiqua*; *Qualis est patria?* *Patria est grata*; *Fabula est grata*; *Domina est bona*; *Quis est pulchra?* *Femina est pulchra*.

Of course we also develop such necessary imperatives as: *responde*, *sta*, *sede*, *conside*.

II. As a part of this oral work pupils are taught to look for an English word or words related to the Latin word in spelling and having the same meaning as the Latin word. This necessitates the use of a derivative notebook. At this point pupils realize the indebtedness of English vocabulary to Latin. Pupils are encouraged to bring in words which they see in the newspapers or magazines to see how many English words there are for which they can get the meaning without using the dictionary.

When new words such as *antiqua* or *grata* are met which do not lend themselves as readily to objective presentation as others, the pupils discover the

meanings of the such words with the help of related English words. In the case of *antiqua* the pupils invariably think of "antique shop." After a brief discussion they conceive the idea of "old, ancient."

III. After several days have been spent in the oral use of their vocabulary by means of sentences, questions and answers, commands, etc., in the writing from dictation of short Latin sentences, and in taking short mastery tests based on this vocabulary and these drill forms, the pupils are ready to read simple stories such as those in their textbooks. Accordingly these are now distributed and used for the first time.

From the very beginning of their connected reading the pupils are taught to get the meaning of an unfamiliar word by one of three methods: from the context; from an English related word; by association with a familiar Latin word. The vocabulary is to be used only as a last resort. Short paragraphs in the texts are read daily, supplemented by stories from other first-year texts. Each new lesson is read in class.

Interesting stories about words as found in Mason D. Gray, *Companion to the Study of High School Latin*; W. A. Ellis, *Word Ancestry*; and *Pictures of Roman Life in English Words*, a collection of illustrations from the "Climax Series" of Latin texts, are used also to arouse interest and impress the meanings upon the pupils.

The acquisition and understanding of words through pictures, oral drill, and dictation represent an important phase of vocabulary teaching. Another is the absolute mastery of fundamentally important words which will enable the pupil to attain the immediate objective, the ability to read and understand Latin. This mastery involves the use of drill which must be purposeful, interesting, and varied.

As the work proceeds, it becomes necessary to give a few short but simple rules on the pronunciation of vowels and accent. Daily practice in individual reading of the story in Latin, and the use of simple sentences soon eliminate difficulties. At the end of six weeks pupils can pronounce any word within their range and read with expression. This has been emphasized from the first day.

IV. Vocabulary drills are made effective by:

1. Flash Cards. A pupil interested in drawing usually makes these cards. Each has a Latin word on one side, its English meaning on the other. During the drill a pupil may win the card if he gives the correct meaning. Later, he will be required to give the nominative, genitive, and gender of nouns; the principal parts of verbs. Each pupil is encouraged to win as many cards as he can.

2. Matching Exercise. The Latin words are listed on the board with a longer list of English words in varied order to force a selection.

3. Use of English related words in sentences on the board. The English word is underscored and the pupil is asked to give the Latin word related to it, e.g., The location of the camp is good.

4. *Earning Seats.* Pupils remain standing when they enter the room; the teacher pronounces the Latin words and asks for the English meaning and the derivative; the pupils may be seated as they answer correctly.

5. *Alphabetical Devices.* On a holiday occasion, I write the word on the board as follows: "Thanksgiving." The pupils are then asked to give as many Latin words as possible beginning with "T", "h", etc. On other occasions pupils' names are selected very informally. After writing one pupil's name on the board, all of the pupils give Latin words for each letter as described above.

6. *Wheel Device.* A skilful pupil draws a wheel on the board. English related words are placed at the ends of the spokes of the wheel. The hub is left vacant for the class to fill with the corresponding Latin words. This device is especially helpful in emphasizing derivatives and those Latin words particularly rich in English derivatives.

7. *Roll Call.* Pupils answer by giving a Latin word, meaning, and derivative.

8. *Board Drill.* One half of the class works at the board while the remaining pupils are asked to discover errors. Those who discover errors replace pupils who have been working. If a pupil makes no mistake, then the next time weak pupils are sent to the board for this drill while the keener group observes for criticism.

9. *Written Drill.* The daily short dictation drill is often supplemented by a dictated word and meaning drill. The teacher dictates the English words, the pupils write the corresponding Latin word. This may be varied by the dictation of the Latin word while the pupil writes in two columns the English meanings and derivatives.

10. *Standardized Vocabulary Tests.* These are used at regular intervals throughout the year. It is the rule in the class that 90 per cent of the words in a vocabulary test must be correct to be satisfactory. If a pupil's work is not satisfactory, he is given individual help either during supervised study or at some other time convenient to teacher and pupil. He repeats the test until he does achieve mastery.

Two Items for Latin Clubs

Lack of space makes it impossible to print Latin songs, poems, stories, etc., as a regular feature in these pages. Latin clubs will, however, be interested in two items composed by Esther Ann Clark, of Peru State Teachers College, Peru, Nebraska. The first is a Latin version of "Goodnight, Ladies." The second is a short novelty in verse—a short-story written in Latin words but to be read with English pronunciation.

Copies of either or both of these may be obtained by sending a

self-addressed, stamped envelope plus a three-cent postage stamp, to cover typing, to the author.

Visualized Analysis of English to Latin Sentences

A major difficulty encountered by all teachers of first-year Latin is the problem of getting the average pupil to analyze an English sentence before attempting to turn it into Latin. Such analysis is, of course, necessary in the writing of even the simplest sentence. The best pupils carry out the analysis mentally before writing down the Latin words. On the other hand, the average or under-average pupils whom we all find in our beginning classes very often stumble and fall down in writing Latin sentences because they have not been trained to think clearly what they are going to do before doing it.

A careful system of written analysis of English sentences to be turned into Latin is of value to the average student for these reasons: (1) It teaches him to think grammatically of all English words or groups of words before he translates them into Latin. (2) It eliminates many errors due to careless thinking or lack of thinking. (3) It provides an accurate check for the pupil of his own work. A procedure which has proved successful over a period of several years with first-year pupils, and also in some cases with second-year pupils, is as follows:

STEP I. The English sentence is copied by the pupil. A vertical line is marked after each English word or group of words which will form one word in Latin. The words between these vertical lines are then labeled by use of a series of grammatical abbreviations. The verb and the names of the various cases are marked with capital letters. The tense, person, and number of verbs, and with nouns the number, are all marked with small exponents. For Example:

The farmer's| friends| will see| (the large buildings)|

G^a N^{pl} V^{pl} t. A^{pl} s.

When a noun has an agreeing adjective the pair are grouped in parentheses and the case, number, and gender are placed under the noun. If the noun and its adjective are separated in the sentence, each is parenthesized. The following formulae which are memorized then allow the first check of the verb by the pupil, indicated above by the encircling of plural twice:

N^s = V^s (A singular subject requires a singular verb.)

N^{pl} = V^{pl} (A plural subject requires a plural verb.)

$N + N = V^{pl}$. (Two subjects require a plural verb.)

The analysis of the above sentence, transferred into long hand, will then show that in Latin: *the farmer's* will be genitive singular; *friends* will be nominative plural; *will see* is the verb, third person plural future; *the large buildings* agree in gender, number, and case, and will both be accusative plural neuter.

STEP II. The sentence is written in Latin below the English sentence, with careful attention to the analysis.

STEP III. The pupil then checks his Latin sentence with his analysis, making sure that in writing each Latin word he has followed accurately the analysis.

One important argument for written sentence analysis is that in correcting such papers the teacher has an excellent means of learning definitely how the pupil thought out his sentences, and of determining the causes of his errors.

In the above I have used a rather simple illustration sentence merely to indicate the method to be pursued. Use of this method is advisable with the first sentence which the class is asked to write in Latin, and may be continued throughout the entire first year if the teacher thinks it advisable. Many pupils will continue so to analyze sentences after the analytical requirement is dropped. The only objection I have ever had offered to the task of analysis is the time and labor which it requires. Most pupils, however, enjoy the concreteness of the system, and even more, the increased accuracy which it gives their work.

JOHN K. COLBY

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Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., and John B. Stearns, Dartmouth College, Hanover, N. H., for territory covered by the Association of New England and the Atlantic States; Dwight N. Robinson, Ohio Wesleyan University, Delaware, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Alfred P. Dorjahn, Northwestern University, Evanston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the territory of the Association west of the Mississippi. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible, it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth and that items must be in hand five or six weeks in advance of this date.]

Our Southern Section

The twelfth meeting of our Southern Section was held in New Orleans, November 25-27. It was well attended and characterized by enthusiasm for the classics coupled with keen enjoyment of fellowship in the renewing of friendships. Eighteen states were represented by teachers from leading schools and colleges. The program, which has been previously printed in the JOURNAL, was varied and stimulating. Members enjoyed the hospitality of Tulane University for tea on Friday afternoon.

At the business session on Saturday the following officers were elected: president, Clyde Pharr, Vanderbilt University, Nashville, Tennessee; vice-president, Alfred P. Hamilton, Millsaps College, Jackson, Mississippi; secretary, Kathryn Bowen, The Hockaday Junior College, Dallas, Texas.

The Horatian Bimillennium in Ecuador

We have recently received from Quito, Ecuador, a pleasing volume entitled *Horatiana, seu Corona Poematum quam in Honorem Principis Lyrae Latinae Quinti Horati Flacci in ipsius Anno Natali bis Millesimo Contexterunt Socii e Viceprovincia Aequatoriana Societatis Jesu* (Quito [1936], pp. 197). After the introductory ode, *Ad Quintum Horatium Flaccum bis Millesimum Annum Agentem*, follow four Latin poems to Horace, and a *Postscriptum*. Then come

Spanish verse translations of many of Horace's poems, numerous poems modeled after Horace, but on religious themes, finally a poem of leave-taking, *Ad Horatium*. The whole constitutes a fine tribute to Horace's influence on literary form and thought in Ecuador, as indeed throughout the scholarly world.

Roscher's *Ausführliches Lexikon der Griechischen und Römischen Mythologie*

Many readers of the CLASSICAL JOURNAL will be interested to know that this monumental "Lexicon of Greek and Roman Mythology," the most pretentious work on classical mythology ever attempted, has at last reached completion. The 106-107th *Lieferung*, closing with the *Zwölfgötter*, has recently been delivered to the waiting subscribers. Very few of those who in 1884 subscribed for the *Lexikon*, with the understanding that it would be finished in six or eight years, have survived to see the fine array of nine large, profusely illustrated volumes completed. Of the twenty-seven famous scholars whose names appear on the title page of volume I (including such well-known names as Theodor Birt, Adolf Furtwängler, Otto Immisch, Eduard Meyer, Max Meyer, Theodor Schreiber, and Georg Wissowa) not one is living today.

Until 1900 the volumes appeared with reasonable regularity each quadrennium. From the middle nineties on, the work was perceptibly slowed down because of the dominating interest in the Pauly-Wissowa *Real-Encyclopädie*, the first instalment of which appeared in 1894. Fears even were expressed that the Roscher *Lexikon* would never be finished. The World War brought complete cessation for some years; but the publishers were persistent and from time to time issued double fascicles (of less than half the size of former single ones), until the goal has been attained, and Volume VI at last is bound and in its place in our libraries.

Illinois Classical Conference

On December 9-11 friends of the Classics in Illinois met in Chicago to organize the Illinois Classical Conference. The sponsors of the movement report that their earlier uncertainty of its success was entirely unjustified; that the meeting was in fact a great success.

In addition to the organization meeting proper there was an excellent program as follows:

Thursday, 8 P.M.: Henry W. Prescott, University of Chicago, "Wit and Satire in Greek Epigram"; Clara L. Lake, Chicago, "The Augustan Exhibition of Roman Civilization"; Friday, 9:30 A.M., Georgia L. First, Rock Island, "Moving Pictures of Classical Lands"; James J. Mertz, Loyola University, "The Soul of the Medieval Poet"; Katherine E. Carver, Normal, "On Improving the Instruction in Latin"; William H. Strain, Durand Community High School, "Readable Readers"; Friday, 2 P.M., Round Table on "Progressive Education"; Friday, 7:15 P.M., a banquet at which John A. Scott, of Northwestern University, read a paper on "Some of My Teachers and Friends"; Gordon J. Laing, University of Chicago, "Looking Before and

After"; Louis E. Lord, Oberlin College, "Excavations in Athens in the Summer of 1937." After a round table discussion on the "Teaching of High-School Latin" and a business session on Saturday morning, there was a luncheon, at which Pierce Butler, Professor of Library Science at the University of Chicago, read a paper on "The Literary History of Scholarship."

The officers elected for next year are: president, Clyde Murley, Northwestern University; vice-president, Irene Crabb, Evanston Township High School; corresponding secretary, Ruth Carson, Western Illinois State Teachers' College, Macomb; secretary-treasurer, Helen A. Baldwin, Southern Illinois Normal College, Carbondale.

We congratulate the leaders in this effort on their great success and wish the organization a long and useful life.

University of Iowa Conference

The Twentieth Annual Conference of the Classical Teachers of Iowa was held in Iowa City on December 3-5, substantially as already announced in the *CLASSICAL JOURNAL*. The attendance was larger than usual, and the spirit optimistic. Especially interesting was a report by Dr. Oscar E. Nybakken on "Latin Registration in Iowa High Schools" on the basis of questionnaires returned from 94 schools. These showed a total registration of 5496 for this year as compared with 5197 for last year, an increase of 5.9 per cent. The figures for each year of the course (those in parentheses representing last year) were as follows: first year 2991 (2642), second year 2097 (2101), third year 172 (324), and fourth year 236 (130). It should be recalled that many schools offer three years of Latin alternating Cicero and Vergil in the third year, a factor which introduces an element of variability in the third- and fourth-year enrolments.

Louisville, Kentucky

In our December issue¹ we reproduced an editorial by Tom Wallace, editor-in-chief of the *Louisville Times*, entitled "Latin is Useful." We wish to add here a second editorial, November 17, entitled "Avoiding Education":

According to Professor Edwin B. Place of Northwestern University, a nation-wide movement is reducing high schools to the kindergarten level by removing discipline involving thinking and use of memory, although in the keen competition modern conditions create capacity to dig into problems is needed.

He mentions the anti-mathematics and anti-ancient languages tendency.

In colleges the anti-Latin, anti-Greek drive has scored heavily and a college education is somewhat less broad, and deep, than it should be.

It is bad enough for colleges to become trade schools and professional schools, rather than developers and enrichers of the mind. But if high school education is to become flabby, may colleges hope to develop as practical breadwinners the practically uneducated young people they will turn out with degrees?

¹ *CLASSICAL JOURNAL*, XXXIII, 184 f.

And—what is more interesting—Mr. Wallace has printed a supply of these editorials to be distributed free of charge to all who wish to write for them to Mr. Jonah W. D. Skiles at 1745 Deer Lane, Louisville, Kentucky. The inquiry should be accompanied by a stamped self-addressed envelope with postage at the rate of one and one-half cents for each lot of forty reprints.

Ohio, Cincinnati

The Hildesheim vase, given to the Ohio Classical Conference several years ago in order that the Conference might recognize each year some form of laboratory experiment in the classics or some distinguished service to the classics, was this year presented to the Walnut Hills High School of Cincinnati in recognition of its curriculum of three years of Greek.

Ohio, Columbus

The Ohio State University has been enabled by the late Ferdinand Howald to offer the Elizabeth Clay Howald Scholarship, carrying a stipend of \$3000. The scholarship is open to any person who has shown marked ability in some field of study and who has in progress promising research. The award for 1937 has been made to Dr. K. M. Abbott, of the Department of Classical Languages of the Ohio State University. Further details and application blanks for appointments as of March 1, 1938 may be had by writing to the Dean of the Graduate School, Ohio State University.

Ohio, Columbus

The first lecture luncheon of the year was held by the Latin Club of Columbus at the Fort Hayes Hotel on Saturday, December 11. The address, by Dr. Walter Vincent Kaulfers, of the Leland Stanford University, was entitled "Foreign Languages in the Stanford Languages Arts Investigation," the speaker laying special stress on the subject of the teaching of Latin.

Ohio, Delaware

Professor Robinson, of Ohio Wesleyan University, was guest speaker at the meeting of the Classical Association of Pittsburgh and vicinity, held at the University of Pittsburgh on December 4. His subject was "The Aethiopica of Heliodorus."

Rome

Word comes from Professor Kenneth Scott, now on leave of absence in Rome, that in connection with the Augustan Bimillennium and under the auspices of the Istituto Interuniversitario Italiano, Piazza Margana 19, lectures will be given next summer by various authorities on subjects connected with Augustus and the early Empire. More specifically, the lectures will be in the fields of archaeology, Roman topography, literature of the Augustan Age, and allied subjects. The session extends from July 7 to August 11.

Classical Articles in Non-Classical Periodicals

[Compiled by Professors Adolph Frederick Pauli and John William Spaeth, Jr., of Wesleyan University.]

Anglican Theological Review, xix (1937).—(October: 313-318) T. W. Valentine, "Classic Forms in Christian Liturgy."

The Atlantic Monthly, clx (1937).—(October: 458) Christopher Morley, "Recuyell of the Histories of Troy." Reflections on Troy are recorded in a poem of eight short stanzas. (November: 554-564) Henry Osborn Taylor, "The Soul of Archilochus: The Religion of an Historian." The soul of Archilochus makes a survey of subsequent thought, including teachings of the Christian Church. "I, Archilochus, have found the peace of God which passeth understanding."

Bulletin of The John Rylands Library, xxi (1937).—(April: 129-156) C. H. Dodd, "The First Epistle of John and the Fourth Gospel." "To sum up: the doubts of unity of authorship which were suggested by the evidence of style and language are strengthened by a study of the thought."

The Criterion, xvi (1937).—(July: 655-665) Offa E. Freyberg, "Poetae Cuiusdam Ignoti Carmen Singulare." Clever hoaxing. A Latin poem of twelve Alcaic strophes accompanied by trappings of scholarship. The editor notes a similarity between the sounds of *usque bacchatur* ("is continually boozing") and "the barbarous word *usquebaugh*."

The English Historical Review, lxi (1937).—(October: 577-589) G. Mickwitz, "Economic Rationalism in Graeco-Roman Agriculture." By "economic rationalism" the author means "scientific" or "economic planning," which he asserts is not possible without a system of accurate cost accounting. "There was, from an economic point of view, no such rationalism in ancient farming as, for instance, in ancient science."

The Illustrated London News, cxci (1937).—(October 2: 579) Anonymous, "The Bi-Millenary of Augustus: The Roman Empire and Its Founder Commemorated by a Great Exhibition." Eight photographic illustrations and a descriptive note deal with the Augustan Exposition of Romanism opened at Rome by Mussolini on September 23. (October 9: 604 f.) Leonard Woolley, "New Clues to Hittite History in Syria: The Coming of That 'Enigmatic Race' Dated Back to the Sixteenth Century B.C. Supporting Biblical Tradition: Discoveries at Atchana, Near Antioch; Cuneiform Tablets and a Hitherto Unknown Pottery with Minoan Affinities." There are eight photographic illustrations and ten drawings. "... pottery which presented on the one hand striking analogies with that of Minoan Crete, and on the other a resemblance no less marked to vases found as far away to the east as Nuzi

and Tal Billah, beyond the River Tigris." A Hittite building of the sixteenth century B.C. was found which resembles the Palace of Minos. (626) Anonymous, "The Strange Adventures of the 'Stolen "Apollo"'—Now in Greece." One photographic illustration. "A sensation was caused in Athens, and in archaeological circles generally, this summer, by an official statement, made by the Greek authorities, that an archaic Greek statue of 'Apollo' had been illegally smuggled out of the country and recovered under somewhat dramatic circumstances." (October 23: 726) Anonymous, "A Newly Announced Discovery: Etruscan Art in Its Finest Form." One photographic illustration, accompanied by a descriptive note, of a terra-cotta statue of the war-god, now in the Metropolitan Museum. (October 30: 748 f.) Anonymous, "Newly Revealed Etruscan Statuary—Life-size, Heroic, and Colossal." Eight photographic illustrations accompanied by a brief note. ". . . further photographs of the magnificent group of Etruscan polychrome terra-cotta sculptures now in the Metropolitan Museum of Art. . . ."

The International Journal of Ethics, XLVIII (1937).—(October: 1-64) Hans Kelsen, "The Philosophy of Aristotle and the Hellenic-Macedonian Policy." ". . . Aristotle's political philosophy is epoch-making, for it marks a decisive turning-point in the political ideology of antiquity. With this system, deeply rooted in ethics and metaphysics, that direction in Greek political philosophy begins which proclaims monarchy, instead of the Polis democracy, as the expression of constitutional justice."

Journal of Biblical Literature, LVI (1937).—(June: 91-101) Robert H. Pfeiffer, "Hebrews and Greeks Before Alexander."

The Journal of English and Germanic Philology, XXXVI (1937).—(April: 168-175) Robert J. Menner, "Crimean Gothic *Cadarion* (*Cadariou*), Latin *Centurio*, Greek ΚΕΝΤΥΡΙΩΝ." "I suggest that *cadarion*, misspelled or misprinted *cadariou* in Busbecq's list, is really the Latin *centurio*, perhaps borrowed by the Goths directly from Latin, but more probably through the intermediary of Greek *κεντυρίων*, Greek dialect **κεδορίων*." (224-233) Wayland D. Hand, "A Classical Proverb-Pattern in Germany." "Among the different types of German proverbial utterance is a form which links two abstract qualities by a common term expressing family relationship, as *Armut ist der Künste Mutter*. . . Taylor has traced in a convincing way its pedigree through Romance and classical literatures to Homer's 'Sleep, the brother of Death'." (July: 338-346) Geoffrey B. Riddehough, "William Morris's Translation of the *Aeneid*." The author cites in detail many flaws. "In spite of the occasional happy rendering, the work is too strongly colored by the translator's own temperament and tendencies to be of much assistance to anyone who wishes to arrive at a better understanding of Vergil."

The Journal of Theological Studies, XXXVIII (1937).—(July: 238-242) C. C. Tarelli, "Historical Greek Grammar and Textual Criticism." (248-250) E. C. E. Owen, "οἶκος αἰώνιος."

PAULI